THE TRVE TRYall and examination of a Mans owne Sele.

A Worke plainly and particularlie ripping vp each corner of a Mans Conſcience, and vpon view thereof, ſending him to his beſt, ſureſt, ſafeſt and only remedie.

Thomas Newton.

LONDON
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BODLEIAN
D
13 MAY 1975
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TO THE VERtuous Gent. my worſhipfull *and moſt kinde* friend, M. FRANCIS HEYTON, her Maieſties Seruant.

THe thinge which I haue long wiſhed, is now luckily (I hope) offered and put into my handes, namely, that I might

one way or other in this my declining age, leaue vnto poſteritie ſome monument of that vnfeined good wil, which in a maner from your cradle I haue ſtill borne you. In which affectiō, as I doe vowe to die, ſo do I, and ſo muſt I preſume ſtill to enioy that intereſt in your good nature, which your often and ſundry curteſies by moſt apparant and ſignificant proofes haue many wayes vnto mee manifeſted. This little Booke then is it, that on my parte muſt worke

this feate; in commendation whereof I ſhall not neede to wade; mē haue eies, and the work now lieth before them to read if they liſt; and to read it (no doubt) will they, and that willingly (yea greedily) ſo many as haue any thirſting deſire without partialitie to ſuruiew their owne conſciences and inward man, by the glaſſe and liue of the eternall God: whereby finding their owne pitifull plight, ſpirituall deformitie, actuall rebelli-

on, willfull promiſe breach, ordinarie tranſgreſsion, and naturall obſtinacie plainely diſcouered and laid open, they may flee by earneſt repentance & liuely faith vnto Chriſt Ieſus, in whom, by whom and through whom only, they are entirely releaſed and mercifully reconciled. God grant it may worke that effect in you & others, which I in penning of it, wiſhed, and in publiſhing of it, intended. Amen.

From my poore houſe

at *Little Ilford in Essex*
this 5. of Aprill. 1602.

Yours euer in the Lord.
Thomas Newton.

IANVARY hath XXXI, dayes.

Downe with your timber wood & let it not stand
Remembring for Garlic to fallowe your land:
From hedges and trees brush all needles sprigs,
And now go a birding with nets and lime twigs.

prime.

vi	i	A	Kalend.	Circumcisiõ	Martine Luther
a	ii	b	iiii. No.		first wrote against the
16	iii	c	iii No.		Pope, the yere 1517
	iiii	d	Prid. No.		and continued to the
5	v	e	Nonas.		yeare 1546. in the
	vi	f	viii Id.	Epiphanie.	64. yeare of his age
	vii	g	vii Id.		The first of this
13	viii	A	vi Id.	Lucian.	moneth Christ was
2	ix	b	v Id.		worshipped of the
	x	c	iiii Id.		wise men Mat. 2. &
10	xi	d	iii Id.		&c. baptised. Mat. 3.
	xii	e	Prid. Id.	Sol in Aqua	9. turned water into
8	xiii	f	Idus.	Hillarie	wine. Joh. 2. &
	xiiii	g	xix Kl.	Februarii.	as testifieth Epipha-
	xv	A	xviii. Kl.		nius.
5	xvi	b	xvii. Kl.		The yeare hath by
	xvii	c	xvi Kl.		course of the Sunne
1	xviii	d	xv Kl.	Pisces.	12. Monthes, by the
	xix	e	xiiii Kl.		course of the Moone
	xx	f	xiii Kl.	Fabian.	13. Monthes, of
	xxi	g	xii Kl.	Agnes.	weekes 52. of daies
17	xxii	A	xi Kl.	Vincent.	365. and 6. houres
6	xxiii	b	x Kl.		which maketh eue
	xxiiii	c	ix Kl.		rie fourth yeare one
	xxv	d	viii Kl.	Con. of Paul	day more, which is
14	xxvi	e	vii Kl.		the leape yeare.
1	xxvii	f	vi Kl.		Paule called, and
	xxviii	g	v Kl.		conuerted the 25. of
	xxix	A	iiii. Kl.		this moneth, Actes.
11	xxx	b	iii Kl.		9. 13.
19	xxxi	c	Prid. Kl.		

The day is viii. houres. | Fore sickenesse greene thee, let Physicke relieue thee. | The night is xvi houres

FEBRVARY hath XXVIII. daies.

Superfluous branches from trees prune away,
And suffer not mosse vpon them to stay:
Plash and twist hedges, rise vp your lee land.
Prime. Lay quickſets, plant roſes the Spring is at hand.

8	i	d	Kalend.		Faſt.	The firſt of this
	ii	e	iiii	No.	Vuri. of Ma	Moneth Moſes re
☪	iii	f	iii	No.	Blaſii	peated the law vnto
5	iiii	g	Prid.	No.		the children of Iſra
	v	A	Nonas.		Agathe.	el. Deut. 1. 3.
13	vi	b	viii	Id.		The 2. of this
2	vii	c	vii	Id.		Month our Sauiour
	viii	d	vi	Id.		was preſented to the
10	ix	e	v	Id.		Lord, & Marie puri
	x	f	iiii	Id.		fies. Luk. 2. 22.
3	xi	g	iii	Id.	Sol in Piſce.	The fourth of Fe
12	xii	A	Prid.	Id.		bruarie was burnet
	xiii	b	Idus.			in Smithfield, maſter
18	xiiii	c	xvi	Kl.	Marche.	Iohn Rogers, who
7	xv	d	xv	Kl.	Valentine.	conſtantly ſuffered
	xvi	e	xiiii	Kl.		waſhing his hands in
12	xvii	f	xiii	Kl.		the flame of the fire.
1	xviii	g	xii	Kl.		1555.
	xix	A	xi	Kl.		The ninth of Fe
9	xx	b	x	Kl.		bruarie 1555. was
	xxi	c	ix	Kl.		Biſhop Hooper bur
17	xxii	d	viii	Kl.	Faſt.	ned at Glocester, for
5	xxiii	e	vii	Kl.	S. Mathias	the teſtimony of Ie
	xxiiii	f	vi	Kl.		ſus Chriſt.
14	xxv	g	v	Kl.		
3	xxvi	A	iiii	Kl.		
	xxvii	b	iii	Kl.		
11	xxviii	c	Prid.	Kl.		

The day is x. houres. To warmenede betake thee. Leaſt colde agues ſhake thee. The night is xiiii houres.

Thirtie daies hath September: Aprill, Iune and Nouember.
Februarie hath xxviii alone: And all the reſt thirtie and one.

Your barly land labor with plough & plogh share
The roots of your fruit trees to couer haue care:
Ply planting & grafting sow beans oates & peason
Prime. Set Sitruls and Sage for now is the season.

9	i	d	Kalend.	Dauid.	The temple of Jerusalem was finished the third day of this moneth. Ezra. 9. 15. in the first of Esd. 7. 5. it is said to bee the 23. of this moneth.
8	ii	e	vi No.	Cedde.	
	iii	f	v No.		
16	iiii	g	iiii No.		
5	v	A	iii No.		
13	vi	b	Nyid. No.		
2	vii	c	Nonas.	Perpetue.	
	viii	d	viii No.		
10	ix	e	vii Id.		The tenth of this month Christ was aduertised that Lazarus was sicke Joh. 11. 3.
	x	f	vi Id.		
18	xi	g	v Id.		
7	xii	A	iiii Id.	Gregorie.	
	xiii	b	iii Id.	sol in Arietē.	The 21. of March 1556. Thomas Cranmer, Archbishoppe of Cant. was burned at Oxford: whom detestation of his recantation first burned his right hand.
5	xiiii	c	Nyid. Id.		
4	xv	d	Idus		
	xvi	e	xvii Kl.	Aprilis.	
12	xvii	f	xvi Kl.		
1	xviii	g	xv Kl.	Edward.	Robert Farrar martyr, B. of S. Dauids, was burned at Carmarthen, the 30. day of March. 1555.
	xix	A	xiiii Kl.		
9	xx	b	xiii Kl.		
	xxi	c	xii Kl.	Benedict.	
17	xxii	d	xi Kl.		
6	xxiii	e	x Kl.		
	xxiiii	f	ix Kl.	Fast.	
14	xxv	g	viii Kl.	Annū. of ma.	
	xxvi	A	vii Kl.		
	xxvii	b	vi Kl.		
11	xxviii	c	v Kl.		
	xxix	d	iiii Kl.		
10	xxx	e	iii Kl.		
	xxxi	f	Nyid. Kl.		

The day is xii. houres. | Eate good meates, & purge thee. Let bloud, if neede vrge thee. | The night xii. houres

APRIL hath XXX. dayes.

Prime. Sowe barlie this season in land that is strong.
Your garden hearbes setting delaye not too long:
To sowe Kempe and Flaxe & other good seede,
As cucummers & melons this month you had neede

8	i	g	Kalend.			The first of this Month Noah vncouered the Arke, and saw earth, Genesis 8. 13. Moses reared the tabernacle, Exo. 40. 2. 17. the temple began to bee sanctified, 2. Chr. 29. 17. On the first day of April 1580. was a great earthquake, a little before 6. of the clocke in the afternoone, wherein was much hurt done, in & about London, and other places. The 28. day of April 1494. was burned in Smithfield a deep old woman of the age of 80. yeares named Joan Broughtis widow and mother to the Lady Young, for holding eight of Wicklifes opinions.
16	ii	A	iiii	No.	Richard.	
1	iii	b	iii	No.	Ambrose.	
	iiii	c	Pyid.	No		
13	v	d	Nonas.			
2	vi	e	viii.	Id.		
	vii	f	vii	Id.		
10	viii	g	vi	Id.		
	ix	A	v	Id.		
18	x	b	iiii	Id.		
7	xi	c	iii	Id.	Sol in Tauro.	
	xii	d	Pyid.	Id.		
15	xiii	e	Idus.			
4	xiiii	f	xviii	Kl.	Maii.	
21	xv	g	xvii	Kl.		
	xvi	A	xvi	Kl.		
1	xvii	b	xv	Kl.		
	xviii	c	xiiii	Kl.		
9	xix	d	xiii	Kl.	Alphege.	
	xx	e	xii	Kl.		
17	xxi	f	xi	Kl.		
5	xxii	g	x	Kl.		
	xxiii	A	ix	Kl.	S. George.	
14	xxiiii	b	viii	Kl.		
3	xxv	c	vii	Kl.	Mark. Eua.	
	xxvi	d	vi	Kl.		
12	xxvii	e	v	Kl.		
	xxviii	f	iiii	Kl.		
19	xxix	g	iii	Kl.		
8	xxx	A	Pyid.	Kl.		

The day is xii houres. To houlsome bathes vse thee, Sweete hearbs there to chuse thee. The night xii. houres

MAY hath XXXI, dayes.

Sow parsly and onions, coriander and leekes,
Smallage and basill, these foure pleasant weekes:
Stirre vp your land for wheate and for rie,
And haue to your cattell a circumspect eie.

Prime

	i	b	Kalend.		phil & Iacob.	The first of this moneth Moses was commanded to number the children of Israel. Numb. 1. 1.
16	ii	c	bi	No.		
5	iii	d	b	No.	Inuention of the Crosse	
13	iiii	e	iiii	No.		
2	v	f	iii	No.		
	vi	g	Pnid.	No.	Ioh. Euang	The 6 of this Moneth Christ is thought to haue ascended vp into heauen. Mar. 16. Luke. 24. Act. 1.
10	vii	A	Nonas.			
	viii	b	viii	Io.		
18	ix	c	vii	Io.		
7	x	d	vi	Io.		
	xi	e	v	Io.		
15	xii	f	iiii	Io.	Sol in Gem	They which could not keepe the Passe ouer at the day appointed by the Lord were willed to celebrate the same the 14. of this month Numb 19. ber. 10. 11. so did the Israelites at the commaundement of king Hezechiah, 2. Chron. 30. 15.
4	xiii	g	iii	Io.		
	xiiii	A	Pnid.	No.		
12	xv	b	Idus.			
1	xvi	c	xvii	Kl.	Iunii.	
	xvii	d	xvi	Kl.		
9	xviii	e	xv	Kl.		
	xix	f	xiiii	Kl.	Dunstane.	
17	xx	g	xiii	Kl.		
5	xxi	A	xii	Kl.		
	xxii	b	xi	Kl.		
14	xxiii	c	x	Kl.		
3	xxiiii	d	ix	Kl.		
	xxv	e	viii	Kl.		
11	xxvi	f	vii	Kl.	Augustine.	The 30 of May John Cardmaker, prebendarie of wels and John Warne of London Vphalster, went cheerefully to the stake, and were burnt in Smithfield.
	xxvii	g	vi	Kl.		
19	xxviii	A	v	Kl.		
8	xxix	b	iiii	Kl.		
16	xxx	c	iii	Kl.		
	xxxi	d	Pnid.	Kl.		

The day is xv. houres. To thinne diet traine thee, And from sloth refraine thee. The night is ix houres.

IVNE hath XXX dayes,

Your doong carne out to comfort your feeld
And bring home such fewel as your woods yeeld:
Mow downe your meeowes, which doe lie lowe,
And tender herbe seeds this moneth you must sow.

Prime.

5	i	e	Kalend.			The first comming
	ii	f	iiii	No.		of the children of Is-
13	iii	g	iii	No.	Richomede,	raell vnto mount Si
2	iiii	A	Pyid.	Ma-		nay was the first of
	v	b	Nonas.		Bonifacc.	this moneth, where
10	vi	c	viii	Id.		then abode 11. mo-
	vii	d	vii	Id.		nethes, and 20. daies
18	viii	e	vi	Id.		in which time al
7	ix	f	v	Id.		those thinges were
	x	g	iiii	Id.		done recorded in Ex
15	xi	A	iii	Id.	Barnab. apo	od. chap. 19. 1. &c.
4	xii	b	Pyid,	Id.	Sol in Caut.	In Iune, 1439. was
	xiii	c	Idus.		solstitiū.cxii.	burned one Richard
12	xiiii	d	xviii	Kl.	Iulii.	with Priest, at th
1	xv	e	xvii	Kl		Tower hil. This man
	xvi	f	xvi	Kl.		prophecied before his
9	xvii	g	xv	Kl.		death, that the Pos
	xviii	A	xiiii	Kl.		terne of the Towe
17	xix	b	xiii	Kl.		should sinke, whic
5	xx	c	xii	Kl.	Edward.	afterwardes came to
	xxi	d	xi	Kl.		passe, whereupon the
14	xxii	e	x	Kli		people brought stones
3	xxiii	f	ix	Kl.	Fast.	to the place and se
	xxiiii	g	viii	Kl.	Joh. Baptiſt	vp a Crosse, & would
11	xxv	A	vii	Kl.		haue made their pil
	xxvi	b	vi	Kl		grimage thether, ha
19	xxvii	c	v	Kl		not the King kept
	xxviii	d	iiii	Kl.	Fast.	them.
8	xxix	e	iii	Kl.	S. Pe. Apoſt	
16	xxx	f	Pyid.	Kl.		

The day is xvi. hours. Take drinke to content thee, If thirst do torment thee. The night is viii houres.

IVLY hath XXXI dayes.

Cut downe your hie medowes whiles wether is faire,
The knots of your fruite trees laie naked and bare
Thrust fickle in some part of your hard corne,
Prime. But first let the moneth be well nigh out worne.

13	i	g	Kalend.	Pil. of Ma-		The first of Julp,
2	ii	A	vi No.			1555. was burned in
	iii	b	v No.	Martin.		Smithfield, that holy
10	iiii	c	iiii No.			Martyr Iohn Bradford, who said at his
	v	d	iii No.			
18	vi	e	Prid. No.	Dog dayes.		death. O Englande,
	vii	f	Nonas.			Englande, repent thee
7	viii	g	viii Id.			of thy sinnes, &c. And
	ix	A	vii Id.			with him was bur
15	x	b	vi Id.			ned an Apprentice na
4	xi	c	v Id.			med Iohn Leake.
	xii	d	iiii Id.	Sol in Leo.		The 4. of Julp 1531.
12	xiii	e	iii Id.			Iohn Frith was bur
1	xiiii	f	Prid. Id.			ned in Smithfield, &
	xv	g	Idus. Kl.	Swithunt.		with him Andrewe
9	xvi	A	xvii Kl.	Auguſt.		Yewer.
	xvii	b	xvi Kl.			The 12. of this
17	xviii	c	xv Kl.			Moneth Julius Ce-
6	xix	d	xiiii Kl.			ſar the 1. Romaine
	xx	e	xiii Kl.	Margaret.		Emperour was born:
14	xxi	f	xii Kl.			of him is this monthe
3	xxii	g	xi Kl.	Magdalen.		called Julp.
	xxiii	A	x Kl.			The 30. of Julp 1540.
11	xxiiii	b	ix Kl.	Faſt.		was burned in Smith
	xxv	c	viii Kl.	James. Apo		field Robert Barnes
19	xxvi	d	vii Kl.	Anne.		D. of Diuinitie, and
8	xxvii	e	vi Kl.			with him Thomas
	xxviii	f	v Kl.			Gerard and William
16	xxix	g	iiii Kl.			Ierome.
5	xxx	A	iii Kl.			
	xxxi	b	Prid. Kl.			

The day is xvi houres. Walke warely I will thee, For ill smelles may kill thee. The night is viii houres.

AVGVST hath XXXI dayes.

Reape downe your rie, and mocke vp your wheate
Your summer fraites gather, the sweeter to eate:
And downe with such otes as God shall you send.
Prime. Prouided this moneth drawe toward an end.

1	i	c	Kalend.		Lammas.	The first of this
2	ii	d	iiii	No.		Moneth Saron, 40
	iii	e	iii	No.		yeres after the chil
10	iiii	f	Prid.	No.		dren of Israel were
	v	g	Nonas.			come out of Egipt.
18	vi	A	viii	Id.	Transfigura.	ded on mount Hor.
7	vii	b	vii	Id.	Name of Ie.	Num. 33. 38. Also
	viii	c	vi	Id.		on this daie Ezra
15	ix	d	v	Id.		with his company
4	x	e	iiii	Id.	Laurence.	came out of Babell
	xi	f	iii	Id.		vnto Ierusalē, Ez
12	xii	g	Prid.	Id.	Sol in virgo	ra, 7. 9.
1	xiii	A	Nonas.			The 19. of August
	xiiii	b	xix	Kl.	Septembris.	1531. Thomas Bil
9	xv	c	xviii	Kl.		ney Barlot of the
	xvi	d	xvii	Kl.		law was burned at
17	xvii	e	xvi	Kl.		Norwich, in a lowe
6	xviii	f	xv	Id.		valley called Col
	xix	g	xiiii	Kl.		lardes pit, for the
14	xx	A	xiii	Kl.		profession of the
3	xxi	b	xii	Kl.		Gospell.
	xxii	c	xi	Kl.		The 7. of this
11	xxiii	d	x	Kl.	Fast.	Moneth Nebuchad
	xxiiii	e	ix	Kl.	Bartyol. A.	nezar burnt the
19	xxv	f	viii	Kl.		house of the Lorde
8	xxvi	g	vii	Kl.		and all Ierusalem.
	xxvii	A	vi	Kl.		2. King. 25. ver
16	xxviii	b	v	Kl.	Augustine.	8. 9.
5	xxix	c	iiii	Kl.	Behead. of	
13	xxx	d	iii	Kl.	John.	
	xxxi	e	Prid.	Kl.		

{ xv day is xv houres } { Burning heate may annoy thee } { The night is ten houres } { Quaking cold may destroy thee }

SEPTEMBER hath XXX dayes.

{ Now repent you for to learn that is to lon. / Your beanes and your reason to quite care & cost / Remembring alwaies the age of the moone, / So shall you do nothing too late or too soone. }

Prime.						
2	i	f	Kalend.	Giles.		The 7. of this moneth our most noble Quene Elizabeth was borne at Greenwich, Anno 1532.
	ii	g	iiii No			
10	iii	A	iii Non.			
	iiii	b	Prid. No.			
18	v	c	Nonas.	Dog dayes ende.		
7	vi	d	viii Id.	Nati. of Eli.		In the peare 1450. was the noble science of Printing inuented by one John Fautus a goldsmith dwelling first at Argentine, afterwardes a Citizen of Mentz. Who perceiuing the inuention to come well to passe, made one Iohn Gutenberg, and Peter Drasked of his scholer, binding them by oath to keepe silence for a while. After 5. yeares John Gutenberge first began to print at Straesburgh. Wherein Iohn Fust printed at Mayence. And William Caxton a Mercer of London, did first print in England.
	vii	e	vii Id.			
15	viii	f	vi Id.	Nati. of Ma		
	ix	g	v Id.			
	x	A	iiii Id.			
12	xi	b	iii Id.			
1	xii	c	Prid. Id.	Sol in Libra		
	xiii	d	Idus.			
9	xiiii	e	xviii Kl.	Holy crosse.		
	xv	f	xvii Kl.	Equinoct.		
17	xvi	g	xvi Kl.	autumnale.		
6	xvii	A	xv Kl.	Lambert.		
	xviii	b	xiiii Kl.			
13	xix	c	xiii Kl.			
3	xx	d	xii Kl.	Fast.		
	xxi	e	xi Kl.	S. Matthye.		
11	xxii	f	x Kl.			
	xxiii	g	ix Kl.			
19	xxiiii	A	viii Kl.			
8	xxv	b	vii Kl.			
	xxvi	c	vi Kl.	Cipriam.		
16	xxvii	d	v Kl.			
5	xxviii	e	iiii Kl.			
13	xxix	f	iii Kl.	S. Michael.		
2	xxx	g	Prid. Kl.	Picrome.		

{ The dayes xii houres } { With raw fruite to glut thee / In perill may put thee. } { The nights xii houres }

OCTOBER hath XXXI dayes.

Prime. To sowe wheate and rie a while take the paine:
In this monthes beginning for feare of the raine
Scowre diches and pondes, set apples & plommes,
Peares, wa'nuts & filberds, for time goes & commes

	i	A	Kalend.		Remigi.	The 1. of this
10	ii	b	bi	No.		Moneth the Iewes
	iii	c	v	No.		celebrated the feast
18	iiii	d	iiii	No.		of trumpets, Leuit.
7	v	e	iii	No.		23.24. The latter
	vi	f	Prid.	No.	Fapth.	Iewes call this day
15	vii	g	Nonas,			the beginning of the
4	viii	A	viii	Id.		new peare.
	ix	b	vii	Id.	Dennis.	The xvi. of Octob.
12	x	c	vi	Id.		1555. were burned at
1	xi	d	v	Id.		Oxford two worthy
	xii	e	iiii	Id.	Sol in Scor.	Bishops and Mar-
9	xiii	f	iii	Id.	Edward.	tirs, master N. Rid-
	xiiii	g	Prid.	Id.		ley, and M. Hugh
17	xv	A	Idus.			Latimer, who after
6	xvi	b	xvii	Kl.	Louemb.	wonderful comforts
	xvii	c	xvi	Kl.	Etheldrede	one gaue to another.
14	xviii	d	xv	Kl.	Luke Euan.	M. Latimer said, be
3	xix	e	xiiii	Kl.		of good comfort M.
	xx	f	xiii	Kl.		Ridley and play the
11	xxi	g	xii	Kl.		man, wee shall this
	xxii	A	xi	Kl.		day light such a
19	xxiii	b	x	Kl.		Candle, by Gods
8	xxiiii	c	ix	Kl.		grace, in England,
	xxv	d	viii	Kl.	Crispine.	as (I trust) shall ne
16	xxvi	e	vii	Kl.		uer be put out.
5	xxvii	f	vi	Kl.	Fast.	
	xxviii	g	v	Kl.	Simō & Jud	
13	xxix	A	iiii	Kl.		
2	xxx	b	iii	Kl.		
	xxxi	c	Prid.	Kl.	Fast.	

The day is xi. houres. Let warme meates fulfill thee. And tread drie I aduise thee. The night is xiii. houres.

NOVEMBER hath XXX dayes.

Prime. { Now semeth the season to sowe wheate and rie.
At this monthes beginning in ground hot and drie:
Some labour bestowe your hedges to plash,
Your wood to cut downe, and chiefly your Ash. }

10	i	d	Kalend.	All Saints.	At a Parlament begun the fourth of November in the first yeare of King Edward the first were all superstitious images vtterly taken away out of Churches and other places.	
	ii	e	iiſi No.			
18	iii	f	iii No.			
7	iiii	g	Pyid. No.			
	v	A	Nonas.			
15	vi	b	viii Id.	Leonard.		
4	vii	c	vii Id.			
	viii	d	vi Id.			
12	ix	e	v Id.			
	x	f	iiii Id.			
1	xi	g	iii Id.	S. Martin.	The third of this moneth Constantius Sol in Sagit the Emperor, sonne to Constantinus the Vice. great, departed out of this world, Anno. 364. Hist tripart, in the end of the 5. book.	
9	xii	A	Pyid. Id.			
	xiii	b	Idus.			
17	xiiii	c	xviii Kl.	Decembris.		
6	xv	d	xvii Kl.	Machute.		
	xvi	e	xvi Kl.			
14	xvii	f	xv Kl.	Init. Reg. Eliz.	The tenth of this moneth Anno. 1483.	
3	xviii	g	xiiii Kl.			
	xix	A	xiii Kl.			
11	xx	b	xii Kl.	Edmũd king	S. Martin Luther was borne in Isledia.	
	xxi	c	xi Kl.			
19	xxii	d	x Kl.	Cicilie.		
8	xxiii	e	ix Kl.	Clement.	Queene Elizabeth begã luckily to raign for the aduancement of the Gospell of our Saniour Christ the 17. of this Moneth. 1558.	
	xxiiii	f	viii Kl.			
16	xxv	g	vii Kl.	Katherine.		
5	xxvi	A	vi Kl.			
	xxvii	b	v Kl.			
13	xxviii	c	iiii Kl.			
2	xxix	d	iii Kl.	Fast.		
10	xxx	e	Pyid. Kl.	Andrew Apo		

{ The day is ten houres } { If stomach forsake thee, Then tart receits make thee. } { The night is viii. houres }

DECEMBER hath XXXI dayes.

Down with your timber wood you that will thrive,
And trust me by trial the same shall not time.
Good digging of gardens removing of bees,
Prime. Vawtering the roots of all your fruit trees.

0	i	f	Kalend.			The 18. of Decem
18	ii	g	iii	No.		ber 1556. was bu
7	iii	A	iii	No.		ned in Smithfield
	iiii	b	Prid.	No.		that valiant, and
15	v	c	Nonas.			constant Martyr
4	vi	d	viii	Id.	Nicha. Vi.	master John Phi
	vii	e	vii	Id.		pot, who so soon
12	viii	f	vi	Id.	Concep. Ma	as hee came into
	ix	g	v	Id.		Smithfield he kn
1	x	A	iiii	Id.		led downe and said
9	xi	b	iii	Id.		I will pay my
	xii	c	Prid.	Id.	Sol in Capri	downes in three
17	xiii	d	Idus.		Lucie.	Smithfield.
5	xiiii	e	xix	Kl.	Januarii.	The 22. of De
14	xv	f	xviii	Kl.		cember 1557. were
	xvi	g	xvii	Kl.	O sapientia.	burned in Smith
	xvii	A	xvi	Kl.		field. John Rough
	xviii	b	xv	Kl.		minister a Scottish
1	xix	c	xiiii	Kl.		man, and Marga
	xx	d	xiii	Kl.	Fast.	ret Mearing.
19	xxi	e	xii	Kl.	Thomas Ap	The 20. of this
	xxii	f	xi	Kl.		Month Edzias ex
16	xxiii	g	x	Kl.		horted the Israe
5	xxiiii	A	ix	Kl.	Fast.	lites to put away
	xxv	b	viii	Kl.	Christmas.	their strange wiues
13	xxvi	c	vii	Kl.	S. Steuen.	1. Esd. 9. Per. 5. 6.
2	xxvii	d	vi	Kl.	S. John.	
	xxviii	e	v	Kl.	Innocents.	
10	xxix	f	iiii	Kl.		
	xxx	g	iii	Kl.		
	xxxi	A	Prid.	Kl.	Hillarii. Vi.	

The day is viii. houres. With warme clothing fit thee Leaue nipping cold hit thee. The night is xvii houres.

THE TRIALL AND Examination of a MANS *owne* *ſelfe.*

CHAP. I.

What the true tryall and examination of a Mans owne ſelfe is: and how generally neceſſarie to all maner of perſons, hauing care and deſire of their ſaluation.

BRiefely (in deede) and in verie fewe words is it ſaid by the Apoſtle, *Let a man examine him ſelfe.* 1.*Cor.*11. 28.
but in that breuitie, and in thoſe few words, hee effectually com-

prehendeth the whole office and dutie of euerie ſuch an one, as doth earneſtly deſire to be reconciled, and to be at one with God; yea, therein he ſummarily ſetteth downe, and compendiouſly preſcribeth all and whatſoeuer is needfull or expedient, for each true Chriſtian to doe and performe. For, to *Examine a Mans owne ſelfe*, is nothing elſe, then for him throughly to trie, narrowly to ſearch, and diligently to proue who & what maner of perſon he is; and in what caſe hee inwardly feeleth his owne conſcience. To the ſame effect, purpoſe & meaning doth the Apoſtle in an other place ſay, *Let euerie man proue his owne workes*: And againe, *Proue your ſelues whether, yee bee in the faith examine your ſelues.*

Gala.6.4.
2.Cor.13.5.

He therefore is to bee vnderſtoode, rightly, duely, and truely *to examine himſelfe*, which diligently and carefully ſearcheth out, tryeth, groperh, and inwardly rippeth vp euerie corner of his conſcience, and ſo narrowly ſif-

teth

teth both his workes, actions and faith that hee leaueth nothing in his whole man, either outwardly or inwardly, whereof he maketh not a true and perfect preſentment vnto his Conſcience, and (as it were) ſtrictly enditeth and iudicially arraigneth at the Barre, as before a moſt ſeuere Iudge. And looke how neceſſarie it is for euerie one that hath ſinned, (and by ſinning disfranchiſed and baniſhed himſelfe from the kingdom of heauen) to bend his whole care and ſtudie, how to come into fauour againe with God, king of the ſame heauenly kingdome: ſo neceſſarie is it, that before hee goe about the ſame, he diligently *trie and examine himſelfe.*

For, no man can rightly acknowledge his ſinnes, no man can truely confeſſe his faith, no man can duely vſe the Sacraments, that doth not firſt carefully trie and examine his owne Conſcience. Furthermore, in vaine doth a man either heare, read, or

learne any good leſſons touching ſound doctrine and pure religion, in vaine dooth he labour by ſtudie to attaine the knowledge of matters diuine and heauenly, vnleſſe hee haue withall, a full and reſolute purpoſe, to applie the ſame vnto *the tryall and examination of himſelfe*. So greatly doth it ſtand vs vpon, to make this tryall of our ſelues, and ſo greatly materiall is it for vs, diligently to exerciſe our ſelues therin, as in the which the whole ſumme & effect of our ſaluation conſiſteth.

And doubtleſſe vnleſſe wee ſpeedily, and while we haue time, trie and examine our ſelues, and by earneſt & heartie repentance turne vnto the Lord, it is to be feared, leaſt God being angri with vs, doe for our hardneſſe o heart harden vs more and more as hee hardned *Pharao*; leaſt fo our wilfull blindneſſe, hee blind fold vs altogether; leaſt for ou wicked, filthie, licencious and r probate like life, hee turnes vs v

Rom. 1.28 & 11.

and giue vs ouer into a reprobate mind; and leaſt in his heauie diſpleaſure, he deliuer vs vp vnto our owne vile affections and lawleſſe luſtes, to wallow ſtill in the filthie myre of our abhominations and filthie deuiſes, neuer to be able ſo much as once to thinke of our ſaluation, or once to raiſe vp our cogitations toward heauenly things. Then which euill and miſchiefe, what can bee more grieuous, more hainous or lamentable in this miſerable and wretched life of ours?

Let therefore euerie one ſpeedily, and while hee hath time, frame himſelfe to make this tryall, that hee may bee receiued of God into fauour againe. Let vs now at length awake out of this our deepe letharge and ſleepe of ſinne; let vs once renounce, defie, and caſt away the works of darkneſſe, that we may walke comely & honeſtly as in the day, garniſhed and apparalled with the workes of light, as liuely members of Chriſtes Church, in the *Rom. 13 12.*

holy fellowſhip of faithfull beleeuers.

Now, in what ſort and maner this Tryall and examination of our ſelues is to be made and performed; how and which way we may come into fauour againe with God; how alſo after our reconciliation wee muſt demeane, and behaue our ſelues, and how we ought to frame our liues and conuerſation, that wee may alwayes haue a cleare conſcience toward God, and toward men, we will endeauour the beſt wee can (according to that proportion and meaſure of skill wherewith the Lord hath endued vs) plainly and familiar'ly to declare: beſeeching the eternall and bleſſed ſpirite of God, who was ſent downe from heauen, from the Father and the Sonne, to teach vs all truth, ſo to direct our vnderſtandings, and to further our endeuours; that we may ſet down nothing, but that which ſhall bee meete, wholſome, and ptofitable to inſtruct Chriſtian conſciences

Act. 24. 16.

withall: & moreouer ſo to moue and enflame the harts and minds of all ſuch as ſhal reade theſe our doings; that as wee ſimplie and with a deſire to profit them, haue taken this trauaile in hand; ſo they with the like ſingleneſſe and meaning may read the ſame, and applie all things herein compriſed to their godly furtherance & edification.

CHAP. II.

The examination and tryall of our owne ſelues, muſt firſt begin at the conſideration of our owne corrupt nature.

WHoſoeuer thou be, that art inwardly touched with any care of thine owne ſaluation, and doeſt inwardly groane with earneſt deſire to ſtand in the fauour of God and to bee at one with him; firſt of all and before all other things,

(I pray thee) enter into thy ſelfe, deſcend into thine owne conſcience, and make a true ſuruey of thine inward man; and thou ſhalt quickly find (I warrant thee) what a ſuttle craftie Foxe (euer hauing recourſe to his peeuiſh nature) thou toſtereſt and keepeſt within that fulſome ſtinking breaſt of thine. The firſt ſtep to get helpe, and the chiefeſt way to recouer health, is, for a man to know himſelfe. In vaine is the medicine miniſtred, where the diſeaſe is diſſemblingly couered and kept vnknowne.

Wilt thou therefore that I ſhal plainely tell thee what maner of perſon thou art, and what diſeaſe thou haſt? I ſay, thou art nothing elſe but ſinne; thou art (euerie whit of thee) a wretched ſinner, and guiltie of euerlaſting damnation. Neuer goe about to denie it, ſeeke no ſhiftes or euaſions to gainſay it, neither take any exception againſt it. The verie word of God himſelfe doth conuince thee, the prickes of thine

owne conscience doe ouerthrow thee, and daily experience dooth detect thee.

For, first, the word of GOD saith thus of thy nature, being altogether corrupted and stained, thorough the fall and transgression of our first Parents, and of thy sinne which by propagation thou hast from them. *By one man sinne entered into the world: By the offence of one the fault came on all men to condemnation.* Againe, *Behold in iniquitie was I borne, and in sinne hath my mother conceiued me.* Againe, *The imagination of mans heart is euill, euen from his youth.* Againe, *Euerie man is a lyer.* Againe, *I know that in me, that is, in my flesh, dwelleth no good thing.* And, *By nature we are the children of wrath.*

Rom. 5. 12
Ibid.
Psal. 51. 5
Gen. 8. 21
Esa. 9. 17
Rom. 7. 18
Ephe. 2. 3.

2 And feelest thou not within thee manifest effects of sinne, to wit, the lusts and affections of the flesh, leading thee away from God, and making thee both vnwilling and vnable to liue vnder his law? *Feelest thou not another*

Rom. 7. 3.

law in thy members ſtill rebelling againſt the law of thy mind? Thou feeleſt, thou feeleſt (no doubt) the cumberſome ſuggeſtions of ſinne dwelling in thee, continually drawing thee away from doing good, and ſtill egging thee forward to commit euill. Thou feeleſt (I ſay) the wofull effectes of originall ſinne, euen a mind voide of the feare of God. Thou feeleſt thy ſelfe not to loue God withal thy heart, with al thy ſoule and withall thy ſtrength as thou oughteſt to doe, and as thou art bound to doe. Thou findeſt in thy ſelfe and prooueſt by experience, that thou art beſieged and beſet with ſorrow, griefe, heauineſſe and infinite other like vexations of thy ſoule.

3 Moreouer, thou canſt not but ſee how theſe our bodies are ſubiect to innumerable miſeries: thou ſeeſt the number of diſeaſes aſſaulting vs: the extremitie of famine pinching vs, the ramping rage of hunger afflicting vs: the miſerable plague of thirſt diſtreſ-

ſing vs: thou ſeeſt death with his griping pawe, daily catching, haling and making hauocke of vs. And all theſe are puniſhmentes appointed of God for ſinne original, *Through ſinne death entred into the world.* Rom. 5. 12

4 To be ſhort, thou feeleſt & findeſt a iuſt puniſhment and deſerued plague, euen in theſe outward things. The earth bringeth forth thornes, brambles, thiſtles, noyſome weeds, and many hurtfull things beſides. It bringeth forth no good thing, vnleſſe it be tilled and manured with great labour. Finally, what things ſoeuer for the maintenance and ſuſtentation of this our fraile and tranſitorie life are requiſite nnd needfull, the ſame are wee (of neceſsitie) driuen to ſeeke, and procure with continuall cares and troubleſome toyle. All theſe diſcommodities and all other miſeries whatſoeuer, wee muſt know, and we ought to know, to bee ſent vnto vs and inflicted vpon vs as a penaltie or amercement for originall

Gen. 3. 17

ginall sinne. *Cursed* (saith God to the first transgressour Adam) *bee the earth for thy sake: in sorrow shalt thou eate of it all the dayes of thy life: thornes and thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field: in the sweate of thy face shalt thou eate thy bread.*

Now therefore, as well by the authoritie of the word of God, as by the sense and feeling of such calamities and miseries as euerie man euidently seeth and findeth in his mind, in his bodie, and in the outward things of the world, I thinke thou art sufficiently perswaded; yea too too plainly conuicted, that thou canst not but (will thou, nill thou) thou must needes confesse thy selfe to be a sinner borne, and that thou art guiltie of euerlasting damnation euen in this respect, for that thou art a man, issued and descended from that first man Adam: yea, although thou thy selfe in all thy life haddest actually committed none euill.

When

When al theſe things are wel imprinted in thy mind, and that thou art throughly reſolued, and perſwaded that al this afore ſpoken is true, the beſt and next way for thee to take, that deſireſt and meaneſt to examine thy ſelfe, is, diligently to conſider theſe points following.

1 Firſt, to bow the knees of thine heart before the tribunall ſeate of GOD, to confeſſe thy faultes and ſinnes, to ſubmit and commit thy ſelfe wholly vnder the mightie hand of God, readie to abide his diuine pleaſure, if in the ſeueritie of his iuſtice rather then in his mercie, hee will deale with thee according to the tenor of that ſentence of incurring eternall death, which he pronounced vnto man before his fall. *Whenſoeuer* (ſaith hee) *you ſhall eate thereof ye ſhall die.* Gen. 2. 2.

2 Then, as often as thou feeleſt the effectes of ſinne, and the puniſhments thereof, ſuch as we haue alreadie ſaid, continually to be perceiued, ſeene, and felt

in our minds, in our bodies, and in all our things ſubiect to our outward ſenſes: ſo often call to remembraunce, that the ſame ought to ſerue thee as tokens, & to put thee in memorie of thy guilt and tranſgreſsion: and that therefore it neceſſarily ſtandeth thee vpon, to fal to moſt earneſt repentance, to conſider and thinke with thy ſelfe, that this whole life which wee here liue, ought to be a continuall meditation of repentance: and that in the meane while, we ought patiently to ſuffer all miſeries and calamities, ſith wee our ſelues were the cauſe thereof, and by our owne faulte haue deſerued the ſame.

3 Laſt of all, (ſeeing we cannot by any meanes ſhew foorth worthie repentance, and pacifie God his anger iuſtly conceiued againſt vs (yea with the ſway of ſinne preuailing in vs, we rather exaſperate his further wrath) it remaineth for vs therefore, to take this ſure courſe, euen to lift

vp the eyes of our mind vnto our Mediator Ieſus Chriſt, and to beſeech the Father to reſpect the righteouſneſſe & obedience of him alone; and not to call into accompt the vnrighteouſnes and diſobedience either of our firſt parents, or of vs our ſelues, but to impute the righteouſnes of Chriſt vnto vs, as though it were our owne. And hereunto let the words of the Apoſtle by all meanes moue and ſtirre thee: *As by the offence of one, the fault came on all men to condemnation, ſo by the iuſtifying of one, the benefit abounded toward all men to the iuſtification of life, &c.* Theſe and the like reaſons, drawing thee to the acknowledgement of the ſin, to repentance, to true inuocation of the name of God, and humble imploring of his fatherly mercie, thou maieſt wel thinke, thou haſt laide a good foundation, and made a good entrance into the tryall and examination of thy ſelfe. *Rom.* 5. 18

CHAP. 3.

He that will profitably and rightlie trie and examine himselfe, must diligently consider his promise made at Baptisme, and how well in euerie point he answereth the same.

BVt it may be, thou comfortest thy self and waxest bolde, for that long agoe thou wast baptised, and thereupon makest thy reckoning that all thy sinnes, as well originall as actuall before committed, were then remitted and forgiuen thee: and that therfore there is no cause to charge thee, or lay before thee any thing touching originall sinne; and that thou canst not for that sinne bee any more called into question, and drawn into iudgement.

Here (loe) is there offered vnto thee an occasion of a newe

and

and altogether a more ſeuere and precile examination. For certainely, if thou purpoſe earneſtly and effectually to trie thy ſelfe, it is thy part and dutie, exactly and diligently to ſearch (as hath beene ſaid afore) euerie corner of thy Conſcience, whether in euery degree and reſpect thou haue vſed thy ſelfe & dealt according to that ſolemne vowe and profeſsion which thou madeſt and vnder-tookeſt at thy Baptiſme. Whereby it ſhall moſt plainely appeare, whether there bee any of thoſe remnants of originall ſinne and olde Adam yet remaining within thee or no.

That thou mayeſt the ſooner; the readier and the reuerentlyer bring this to paſſe, it ſhall bee good for thee, firſt diligently to weigh and conſider ſuch ſpeciall things and materiall pointes as are commonly vſed and ſolemnized at the verie time that Baptiſme is miniſtred: Namely, what eache

ſeuerall action meaneth, together with each circumſtance and neceſſarie branch thereunto belonging. And this being done, orderly to proceede to the thorough ſearch of each corner of thy inward conſcience.

Marke well therefore what was done, at the time that thou waſt Baptized and ſolemnely receiued into the Church, in the ſight of God and his Angels, & of godly beleeuing brethren.

FIrſt there acknowledging thy ſelfe by nature to be the child of wrath, ouerwhelmed and drowned in ſinnes, and ſo long as thou ſo liuedſt, to bee vnder the power of the Prince of darkneſſe: thou cameſt penitently to the Church; deepely and ſolemnely there proteſting that thou wouldeſt forſake the Diuell and all his workes, and that thou wouldeſt liue a newe and beter life from thenceforth that thou wouldeſt become a

new man, cleane contrarie to that thou waſt afore: and that thou wouldeſt ſerue God alone in all ſinceritie and godlineſſe of life. *Eph.2.19. Act.1.38.*

2 Thou diddeſt then alſo preſently make profeſsion of thy faith and beliefe in God the father, in Ieſus Chriſt his Sonne, and in the holy Ghoſt; making there thy humble prayer, and beleeuing that thou ſhouldeſt be receiued into fauour & grace, not for any workes of righteouſneſſe in thy ſelfe (which were none at all) but thorough the meere mercie of God, by the bloud of Chriſt, and by the lauer of regeneration. *Tit.3.5.*

3 After thou haddeſt thus bewailed the woefull ſtate of thy miſerable vnworthineſſe, and publikely proteſted thine earneſt repentance, and withall ther vnto added a ſound confeſsion of thy faith: then was there likewiſe ſet forth vnto thee, the promiſe of God, made vnto all that truly repent and turne vnto him *Mar.16. 16.*

by

Ioel.2.13. *Act.2.38* by a liuely faith, and are baptized: *He that shall beleeue and be baptised, shall bee saued. Amend your liues and bee baptised euerie one of you, in the name of Iesus Christ for the remission of sinnes.*

4 These contestations and promises being thus solemnely made on both parts, thou wast baptised, that is to say, thou wast dipped or sprincled with water, and therwithall the *Word* of *God* was pronounced foorth, hauing vertue after a marueilous sort to wash & take away thy sinnes by the bloud shead of Christ. The *Word* was added to the Element and so was it made in thee a Sacrament: euen a Sacrament and *Rom.4.11* Seale of the *righteousnes of faith*. Of that *faith* (I say) which thou euen a little while afore diddest professe; and of that *righteousnesse*, which God promised vnto thee. And it is (as it were) an Indenture of Couenants, or mutual hand writing obligatorie betweene God and thee. For in this action of thy baptisme, there pas

seth

ſeth a certaine naturall bond or obligation betweene you, euen much like as betweene Barterers and bargainers: but moſt aptly, properly, and ſpecially betweene the husband & the wife. For, the couenant, promiſe & bond here made, is not for any ſhort while, but euen for the whole ſpace of thy life: and ſo long as thou continueſt in this world, the memorie of this promiſe and couenant by thee made, ought ſurely to be imprinted in thy mind: yea ſtill, euen ſo long as thy life laſteth, it behoooueth thee (all that euer thou canſt) to endeuour thy ſelfe to accompliſh and performe thy promiſed couenants. Thou art now in this ſort engraffed into Chriſt, and incorporated into his holy congregation beeing the Church, and thou art receiued into the number and fellowſhip of the faithfull.

Ephe. 5.

Rom. 6. 4. *Eph.* 2. 13

5 Moreouer the verie forme, manner and cuſtomable rite of Baptiſme it ſelfe is a perpetuall witneſſe of thy vowed promiſe,

and

& admoniſh thee of thy dutie al the dayes of thy life. Namely firſt, when thou waſt put downe into the Font, dipped into the water, or ſprinckled therewith, there was ſignified vnto thee, the mortification of thy ſelfe and all thy members, in that thou diddeſt there openly and ſolemnly profeſſe, that thou wouldeſt die vnto ſinne. Againe, thy raiſing and lifting vp againe out of the water, betokened thy reſurrection and ryſing againe to newneſſe & amendment of life. And it did repreſent vnto thee, that like as Chriſt died, was buried and raiſed vp from the dead for thee, ſo ſhouldeſt thou continually walke in righteouſneſſe and true holineſſe.

Rom. 6,4.

6 Call further to remembrance what great benefits thou haſt receiued in Baptiſme, as wel in being thereby aſſured of the good promiſes of God there and then made vnto thee, as alſo in being thereby the more encouraged and ſtirred vp to performe

such things as thou for thy part there diddest promise and vndertake. First, thy sinnes all and some, both originall, actuall and accessarie, were there freely remitted and forgiuen thee. Sinne ceased there to be imputed vnto thee, and a new righteousnesse euen the righteousnesse of Iesus Christ) was bestowed vpon thee. The force and strength of that sinne which naturally dwelt in thee, is broken and vanquished, that now it should not bee able (as afore) *To raigne any more in thy mortall bodie, neither that thou shouldest obey the lusts thereof.* Our old man is crucified with him, that the bodie of sin might bee destroyed, that hencefoorth wee should not serue sinne. For indeed, sinne is in Baptisme remitted and done away, but not so, as that wee should for euer after bee cleare and voide of it, but that it should not bee any more laide to our charge, or imputed vnto vs, and that it should not raigne in vs, or beare soue

1. *Cor* 6. 11. *Tit.* 3. 5.

Rom. 6. 12

raigne

raigne rule & domination ouer vs. As *Auguſtine* doth verie well note in his Epiſtle to *Iulian*, and in his expoſition of the hundred and two Pſalme: but moſt excellently and plainely is it ſet out and explaned by the bleſſed Apoſtle *Paule* in his Epiſtle to the Romanes; I delight in the lawe of God, concerning the inner man: but I ſee no other Law in my members rebelling againſt the law of my mind, and leading me captiue vnto the Law of ſin, which is in my members, &c.

Rom. 5. & 7. 22.

There is alſo the holy Ghoſt giuen vnto thee in Baptiſme, and that partly, to be (as it were) an earneſt-penie of vndoubted aſſurance to thy conſcience, for all thoſe good and ſpeciall benefits which thou art to receiue, ſpecially after this life: and partly to be (as it were) a cooperator in their ſanctification, and to aſſiſt vs in reſiſting all the euill ſuggeſtions of the wicked ſpirit, and of ſinne naturally bred in vs *The ſpirit* (ſaith *Paule*) *helpeth*

Rom. 8. 16 *Eph.* 1. 14. & 5. 26

our infirmities. For it cannot otherwise be, but that whosoeuer receiueth the holy Ghost, receiueth also many other most singular giftes and excellent blessings. For as he is a gift himself, so is he likewise a bountifull bestower, and a liberall disposer of gifts heauenly and spirituall. He strengthneth our faith, hee enkindleth in vs loue, hee fostereth hope, he stirreth vp to shew forth the fruites of good workes, and (to be short) hee sanctifieth and directeth the whole man. *Rom.* 8, 26, 27. *Rom.* 12. 1. *Cor.* 12. *Gal.* 5.

These sixe most notable and excellent thinges, were at the time when thou diddest receiue Baptisme, ful concluded, effectuly professed, and autentically sealed, partly in thee, & partly thorough &by thee, & ought therfore of thee to be borne in memorie, and neuer to slide out of thy daily & hourely remẽbrãces.

Now doth it stand thee vpon, yea it is thy bounden dutie, and an especiall part of thy chiefest care, diligently to consider in

what caſe thou ſtandeſt: thou muſt (I ſay) now enter into thine own conſcience, and there make a true ſuruey of all thy dealings, how thou art, how thou haſt been in life & actions anſwerable vnto the ſame, and after what ſort thou haſt performed thy promiſe, and obſerued theſe thy ſealed couenants. God for his part dooth (doubtleſſe) ſtand to his promiſe: for he is true and faithfull, and neuer ſtarteth from his word, nor changeth his purpoſe. And therefore gaue hee to thee then, and from that time foorth, his holy ſpirit, as a pledge of his faithfull promiſe & aſſured good will towards thee.

Now, if thou on the other ſide, wilt for thy part exactly ſift out, and ſearch thy ſelfe, how thou haſt diſcharged thy vowed couenants, and performed theſe thy faithful and ſolemne promiſes, thou ſhalt without all doubt find thy ſelfe many and ſundrie wayes guiltie. Confeſſe the truth (I pray thee) and ſpeake vnfai-

nedly, whether thou hast not since that time fallen into thine old byas, and turned backe to thine old crooked nature & corrupt maners? Whether the lawe of thy members, and the reliques of sinne, naturally still cleauing vnto thee, haue not manie times prouoked, allured, mooued, yea enforced thee to attempt and practise something against the law of God? Whether thou haue not sometimes listened, giuen eare and place vnto Sathan (who alwayes lyeth in waite to catch thee) and hearkned to his wicked temptations, allurementes, counsels, and suggestions? Whether thou haue so intirely continued dead vnto sinne, that thou hast hitherto liued onely vnto righteousnesse? Alas, it is too plaine and true, that thine owne conscience herein accuseth thee, and within thee with open crie testifieth against thee, that thou hast most hainously many times reuolted from thy bargaine, falsified thy promise, and carelesly

runne headlong into manifeſt iniquitie.

If this then be true, (as (alas) it is moſt true) there is no ſhift but thou needes muſt acknowledge and confeſſe thy ſelfe to bee a creature moſt vile, wicked and miſerable. For firſt, thou muſt needes yeeld, that thou art a leaguebreaker, a falſifier of promiſe, a deſpiſer and open violatour of thy couenant made vnto God the father: then which, what can bee more horrible? Thou haſt fruſtrated the wholeſome effects of the death and reſurrection of Ieſus Chriſt, wherin thou haſt with no leſſe contumely reproched Chriſt, then they which nayled him on the Croſſe. Thou haſt grieued the holy Ghoſt, and diſplaced him, who had made a choyſe of thee, as of an houſe to dwell in. The Angels of God, whome afore by thy repentance and mortification thou cauſedſt to reioyce ouer thee, now by thy new fall and lewdnes thou haſt brought

Heb.12. Epheſ 4. 1.Cor.6.

to ſorrow for thee. The whole Church, which reioyced, and was glad when ſhee receiu d thee for one of her deare new Citizens, and conceiued good hope of thy Chriſtian towardneſſe, thou haſt now ſhamefully deceiued, and drawne into ſorrowfull lamentation. To bee ſhort, thou haſt deſpoyled and bereft thy ſelfe of thoſe giftes, which with the holy Ghoſt, and by the holy Ghoſt, were bountifully and liberally beſtowed vpon thee.

What ſhift or meane therefore remaineth, if the Lord being a iuſt and righteous iudge ſhould ſtrictly deale with thee for thy miſdeedes, and narrowly looke into thy tranſgreſsions, but that before his tribunall ſeate in the heauenly conſiſtorie, God the father, GOD the ſonne, and God the holy Ghoſt (accompanied with infinite legions of bleſſed Angels, and in the ſight of the whole Church beholding and approuing it)

ſhould pronounce thee for one, that haſt worthily deſerued eternall death, and euerlaſting puniſhment, as a periured caytife, as a treacherous recreant, as a faithleſſe promiſe breaker, as a falſe hearted wretch vnto God the father, as a bloudie cutthrote haling and drawing Chriſt vnto the Croſſe anew, as an enemie to the holy Ghoſt, as a mocker of the bleſſed Angels, as a Traytor to the whole Church, as a ſhamefull runne-away from the holy congregation, and finally as a cruell manqueller of thine owne ſelfe?

What canſt thou now doe? What way wilt thou take? What hope or truſt canſt thou haue? What land, what ground can patiently beare the burthen and weight of thy wretched carcaſſe? What heauen, what ſunne, what planets, what ſtarres can quietly looke on thee, or willingly giue ſhine vnto thee? Or what eyes rather canſt thou, or dareſt thou lift vp vnto heauen?

The time was, when thou waſt in excellent good ſtate, and waſt adorned and endued with right excellent gifts: but now through thine owne fault and wilfulneſſe thou haſt altered thy caſe, and cauſeth thoſe things which of themſelues were good, wholeſome, and to thee moſt profitable, to turne al to thy harme and confuſion.

Truely it had beene better for thee neuer to haue heard of the will and promiſe of God: neuer to haue beene waſhed and cleanſed by the bloud of Chriſt, then after all theſe, to forſake the holy commaundements, and like a filthie ſwine to returne to thy wallowing in the myre, and as a dogge to lap vp his old vomit. *2. Pet. 2 1*

Behold now (wretched creature that thou art) vnto what a daungerous ſtaie thou haſt brought thy ſelfe, and with what maner of gaping gulfe thou art euen readie to be ſwallowed. If the Lord God vouchſafe not in time with mercie to relieue and

succour thee, it will come to passe, that by thee wicked and vncleane spirit, which was once banished and cast out of the washing of thy new birth and by the holy Ghost, will come and take vppe his lodging againe in thee; and not hee alone, but hauing with him seauen other spirites worse then himselfe, whereby thy case will bee far worse in the end, then it was in the beginning. O wofull case, O wretched plight, O most miserable estate.

Luk. 11. 26.

Looke well to thy self therefore I beseech thee, & consider what thou art, acknowledge thy grieuous sinnes and manifolde offences, remember the lamentable end, whereunto thy will bring thee, and therefore bethinke thy selfe night and day, and in time seeke for remedy.

CHAP

CHAP. 4.

There cannot be any better waye for the true tryall and examining of our selues, then the diligent and exact consideration of our dealinges by the two tables of the law of God commonly called the ten commaundementes.

IT is not enough for thee, to confes thy selfe in a generalitie, to haue grieuously offeded lewdlie violated, and broken the conenant and promise made with God, to haue consented to the suggestions of the Deuill and thine owne flesh: but it is most expedient for thee (if thy mind and purpose bee throughly and fullie to trie and examine thy selfe) to rippe vppe all thy actions and dealinges to the very quicke, and precisely to examine and discusse all those sundry wayes and means: wher-

by thou haſt any way offended either God or thy neighbour.

Here (be thou ſure) there wil be laid open before thee a large volume, and a big booke, in the which thou ſhalt perfectly ſee all thy deteſtable ſinnes, (which be infinite) plainly ſet down, clearly written, and apparantly diſcouered. Herein ſhalt thou ſee ſtore of witneſſes againſt thee: and hereby being brought to thine aunſwere, and drawne to the barre of Tryall, thou ſhalt be enforced and (will thou, nill thou) driuen to yeeld accompts for euery ſeuerall fact in particularitie. And therefore ſo much as hitherto hath beene yet ſpoken, may well ſeeme ſmall and of little account, if we wil weigh, and diligently compare the ſame to that, which yet remaineth vntold, and which now ſhall be (by Gods good grace) particularly handled.

This Tryall or examination cannot any way be ſo commodi-

ouſly and orderly made, as by exactly calling vnto our conſideration the written law of God, with all and ſingular the members, branches and circumſtances thereof. For the law of God (otherwiſe called the decalogue or tenne Commaundements) is as it were a cleare and bright Glaſſe, wherein we may by and by, and at a bluſh perfectly beehold our ſpirituall deformitie. And of this law, the Scripture ſetteth downe vnto vs three ſpecial vſes.

1 Firſt, as a moſt wiſe guide of our life, it teacheth vs what we are to do, and what we are to leaue vndone: what we are to deſire and ſeeke, and what wee are to loath and forſake. *The law is giuen to the diſobedient, to the vngodly and ſinners, &c. Teach me O Lord the way of thy commandements.* 1. Ti. 1. 9. Pſal. 119. 33.

2 Secondly, the law plainely ſetteth downe before our eyes, our manifold ſinnes and tranſgreſsions, and worketh in vs a

sorrowfull griefe, and earnest repentance for the same. *By the law commeth the knowledge of sin.*

*Rom.*3 20 And againe, *I knew not sinne but*

*Rom.*7.7. *by the law. For I had not knowne lust, except the law had said; Thou shalt not lust.* And a little after: *O wretched man that I am, who shall deliuer me from the body of this sinne?* And in the same chapter;

Vers 9. *When the commaundement came, sinne reuiued, but I died,*

3 Thirdly, the lawe (conuincing vs of most manifest guiltinesse and malediction, and no way able to satisfie and pacifie the wrath of God for the breach of the same) biddeth vs for succour to flee vnto our Mediator Christ, who onely and alone deliuereth vs from malediction & damnation, and taketh *the curse due vnto vs vpon himselfe.* And

*Gal.*3.13 *Vers*,24. again, *The law is our schoolmaister to bring vs to Christ.*

LET

LET vs now therefore in order run ouer the whole precepts and commandements of the law of God, and let vs pauſe a while at each, calling thee to thine anſwere for euerie particular Commaundement; how carefull hou haſt beene to keepe them, and how truly thou haſt diſcharged thy bounden dutie in obſeruing and performing them: that when thou haſt thus ſundrie wayes found thine infirmities, and throughly conſidered thy manifold tranſgreſsions, thou maieſt certainly knowe that vnleſſe the Mediator Ieſus Chriſt vouchſafe to cloth thee with his righteouſneſſe, and to impute vnto thee his obedience and performance of the lawe, there is no remedie but that thou muſt needs be eternally damned.

The

The First commendement.

Dut. 5. 6

I am the Lord thy God which brought thee out of the Land of AEgypt, out of the house of bondage: Thou shalt haue none other Gods before my face.

1. Commandement.

HEre first, I wish thee well and throughly to consider, what inward sins of mind and conscience, lodging onely within the secret corners of thy heart, be directly committed against this commaundement. Then, the outward sinnes, such (I meane) as openly breake out into action, and engender many times great disorders and offences.

And last of all, enter into diligent consideration of all such sinnes, as seeme to proceed out of that trade of life, wherin thou liuest.

Sinnes Inward.

1. Commandement.

CONsider well with thy selfe, whether thou haue not now and then conceiued some erronious opinions in thy minde of the onely true and eternall God, whereby thou hast beene drawn and moued, either to some godlesse doubting or to some curious questioning.

Whether thou be ignoraunt, or vnreadie in any of those chief pointes of doctrine, Faith and Religion, which all Christians are bound to knowe and vnderstand.

Whether thou haue secretly in heart, or otherwise priuily assented to any manner of iustly condemned heresie.

Whether, when thou hast seene the wicked to flourish in their ruffling deuises, & to haue the world at will, whereas (on the contrarie side) the godly haue beene and are commonly afflicted with aduersitie, & when

thou

1. Commandement.

thou hast seene many thinges to come to passe in the world disorderly, thou haue thereupon doubted of the prouidence or wisedome of God.

Whether thou hast beene alwaies certainly perswaded in thy conscience, that aswell aduersity as prosperitie; and trouble aswel as quietnes is sent by the good will of Almightie God; and whether in all seasons thou hast put thy whole trust and confidēce in him only.

Whether thou haue patiently suffered all daungers that haue come vnto thee, without any murmuring against God, or kicking against his fatherly chastisement: and whether thou haue entirely therin resigned thy will to his diuine pleasure, accounting and cōfessing thy selfe worthie of those and greater scourges.

Whether whē thou hast bin in great daungers and perilles, thou haue had any distrust, that God either would not, or could not

deliuer

deliuer thee. By one, thou hast derogated from the goodnes of God; by the other from his power. But both the one and the other be directly against his promises.

1. *Commandement.*

Whether thou haue beene puffed vp with pride and arrogancie, for the gifts that God hath bestowed on thee, glorying therefore in thy selfe rather then in God, and for the same hast disdained thy brethren. For al pride tendeth to the hinderance of the glorie of God.

Whether for the obtaining of saluation, thou haue ascribed any part thereof either to thine owne or to any other mans merites, and haue not depended wholly and onely vpon the merites of Christ and his diuine mercie.

Whether thou haue addicted thy mind to any maner of thing then to God. For that thing is to euerie man his God, which hee chiefly loueth, and specially delighteth in, whether the same be

1. Commandement.

Angell, or man, or what creature else soeuer.

Whether thou haue done such things as serue for the honour of God, sincerely and simply for the loue thou beareſt vnto God himselfe, and not for any other end: and whether thou haue done such things vnfeinedly, with all thy heart, with all thy mind, with all thy strength. For without a sincere meaning, thy seruice and obedience is hypocriticall, and being vnperfect, it maketh thee guiltie.

Sinnes externall and outward.

THese sinnes doe proceed also, all of them from the heart. For they are first inward and internall: but when they burst out into act, then are they also outward and externall: and the more hainous and grieuous are these in this respect, for that thereby our neighbour is hurt aswell as our selues, and by our euill example is moued and

brought

brought to ſinne.

Call to remembrance therefore and conſider, whether thou haue euer ſhewed thy ſelfe by any ſigne or token, to haue fauored and allowed any vnſound opinions concerning God, or matters of Faith; and whether thou haue euer gone about by perſwaſion to drawe others to the ſame, thy erronious conceits and wilfull aſſertions.

1. *Commandement.*

Whether in the cauſes & points of Chriſtian religion, thou haue at any time ſpoken otherwiſe with thy tongue, thē thou haſt inwardly thought and beleeued in thy heart: as though thou thoughteſt it inough (ſo that thou keep thy conſcience aright to God) that otherwiſe it matter-reth not at all, what thou ſaydeſt or vnſaydeſt, confeſſedſt or deniedſt before men, as time and place occaſioned thee. This is an horrible offence, and a plaine preferring of men before God, and this is a ſinne againſt the holy Ghoſt.

1. Commãdement.

Whether thou haue euer and in euery place ſo framed thy life, and directed thy actions, that all men might perceiue and knowe that thine earneſt purpoſe and intent was to ſanctifie the name of the Lord God.

Whether for the auoiding of any euill, or obtaining of any good, thou haue truſted to the helpe, protection and furtherãce of Angels, either good or badde, or of men, or of any other creature whatſoeuer; as though they were able to haue holpen thee aſwell as God. For there is none to be inuocated and ſought vnto for helpe; but God only.

Whether for the procuring of any thing either good or bad, thou haue vſed any vnlawfull meanes, or ſuperſtitious & damnable helps. Of which ſort bee the obſeruation and choiſe of dayes, of Planetarie houres, of motions and courſes of ſtarres, mumbling of prophane praiers, conſiſting of words both ſtrange and ſenſeleſſe; adiurations, ſa-

crifices,

crifices, consecrations and hallowings of diuers thinges, rytes and ceremonies vnknowne to the Church of God, toyish characters and figures, demanding of questions and aunsweares of the dead, dealing with damned spirits, or with any instruments of phanaticall diuination as basons, rings, cristals, glasses, roddes, prickes, numbers, dreames, lots, fortunetellings, oracles, toothsayings, horoscoping or marking the houres of natiuities, witchcraftes, enchauntments, & all such superstitious trumperie. Hereunto is to be referred the paultring mawmetrie and heathenish worshipping of that domesticall God or familiar Aungell which was thought to bee appropried to euerie particular person: the enclosing or binding of spirits to certaine instrumēts, and such like deuises of Sathan the Deuill.

1. *Commandement.*

Whether thou haue wilfully and willingly throwne thy selfe into any daungers, when as noe

1. Commandement.

necessitie draue thee thereunto: whereunto: wherein thou diddest directly tempt God,

For thy trade of life.

IN euerie mans peculiar trade of life, he doth many & sundrie kindes of wayes transgresse this first commandemandement; as namely.

¶ He that hath taken vppon him the charge and ouersight of the Church of God, let him well weigh and consider, whether he haue carefully discharged his dutie, both in doctrine and life, so that the glorie of God by him thereby hath been the rather fauoured and propagated, & the consciences of many effectually staied and comforted.

Whether in matters touching God and Christian religion, hee hath set forth and vttered in the Church, any thing doubtfull & vncertaine, in steede of certaine truth, and vndoubted verity.

Whe-

Whether he be spotted & infected with any heresie, or vnsound opinion.

1. Commandement.

Whether he haue at all times to the vttermost of his ability & skill, endeuoured to beat downe and confute all corrupt doctrines.

Whether he haue patiently winked at, and quietly suffered any rytes wherein hath been eyther apparant superstition, or otherwise any notable offence & inconuenience: As gadding and raunging about with procession, conuenticling in corners, superstitious vsage of holy water, pilgrimages, and vowes to be performed in some certaine places, and with certaine appointed solemnities & ceremonies, whereby there are commōly committed sundrie lewd attempts and many lamentable enormities.

Whether he haue admitted any to be teachers in the Church, which were eyther vnmeet or vnable sincerely and discreetly to deliuer the word of God: or any

1. *Commandement.*

corrupt and vnsound preachers, that willingly deprave the textes of the Scriptures, and purposely misconstrue the words of truth, to confirme and establish their owne phantasticall, or rather phanaticall opinions.

¶ He that is called to gouernment in the common wealth, be he Prince or Peere, Iudge or Lawyer of high calling; let him looke well about him, whether he haue with all his endeuour & care, laboured to promote true religion, and to maintaine & defend the sincere worshippe of God.

Whether he haue countenanced, abetted or mainteined any heretikes, Schismatiks, Iewes, or any false and wicked teachers in any thing against the sanctifying of the blessed name of God.

Whether in giuing sentence & iudgemēt vpon any matter, & in all other graue consultations about the affaires of the commō wealth, he haue neuer remembred that God is the high Lord

and

and Iudge, and himselfe to bee but his minister.

1. *Commandement.*

¶ They that bestowe their time in Schooles of learning, which be the seede plots and semenaries both of the Church & common wealth.

Doctours; Teachers, and *Masters*: whether they haue carefully trained in the feare of God, the youth committed to their charge, and sincerely deliuered vnto them the principles and chiefe grounds of faith and christian religion.

Schoolers: whether by reading of the bookes of Philosophers and heathē Poets, they haue learned to hold any wicked opiniōs of God.

Whether they haue in their custody any wicked Pamphlets, or bestow any study in books of curious arts & superstitious skill, as magick, diuinatiō, & such like.

Whether they read any books of Heretiques, iustly condēned by the Catholike and vniuersall Church.

1. Commandement. Phisition

¶ *Phisition*: whether beeing with the sicke, he haue especially & before all things exhorted them to haue a firme, & vndoubting faith in God, without whõe no medicine is auailable & holsome.

Whether for recouerie of his bodily health he haue aduised and prescribed to his patient any things that be hurtfull and dangerous to the health of his soul, as all those thinges are, that bee not warranted by the worde of God; but directly against the remedies which the Lord hath ordained. As when they prescribe vnto them superstitious obseruances, peeuish calculations and childish mawmetries, &c. Also when they bear their patient in hand or make him to think that some certain Saints haue power to send and also to take away this or that diseease; as though God were not the onely gouernour of all things did not depend on him.

Apothecary.

¶ *Apothecarie*, whether hee haue

haue superstitiously obserued or fondly stayed for choise dayes or houres, or any other ceremonious rites in gathring his herbs or other simples for the making of his drougs and receipts. 1. *Commandement.*

Marchants, poore people and *handicraftsmen.* VVhether they haue procured, gotten & made any thing, or otherwise furnished others with any thing, thereby to make them the better able to oppresse or hinder Christian religion, and the true worshippe of God. As they do which either aide the Turkes, or craue aide of them against their christian brethren. And as they doe, which sel to the Iews or to treacherous and hollow harted Christiās any manner of stuffe or instrument, whereby to prophane and dishonour the name of God: or which doe any manner of way minister occasion by their deuise and sleight, to compasse & bring to passe any thing to dimme and impeach the glorie of God on earth. *Merchant Chapman Artificer.*

The second Commandement.

Thou shalt make thee no grauen Image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them. &c.

Sinnes Inward.

2. *Commãdement.*

COnsider wel, whether thou haue not somtime thought, that God either would or might be worshipped, otherwise then in spirit and truth.

VVhether thou hast not been perswaded that the inuisible power of God, might by some visible Image bee the better knowne, and so the sooner honoured.

VVhether thou hast any time beeleeued or thought that the

honour

honour due vnto God, was any way bestowable vpon any creature; & whether thou hast thoght any creature able of his owne proper power and abilitie to bring this or that to passe. 2. Cõmandement.

VVhether thou hast euer thought that myracles haue bin wrought by Images, or that any vertue and power hath beene in them

Sinnes outward.

VVHether hauing euer secretly conceiued in thy mind, any wicked opinions about the seruice and worship of God, thou haue apparantly and openly by any token or signification made publike the same: that is, whether thou haue built founded or dedicated any chappell, closet, oratory or groue to any creature, either deade or aliue, for worship.

VVhether thou haue assisted any that haue so done.

VVhether thou haue erected,

2. Commãdement.

and set vp any Images, altars, representations, or purtraitures? whether thou haue secretly worshipped or giuen diuine honour to the image of any Saint, whō thou hast made speciall choise of to be thy patron and aduocate, or set vp the same eyther in thy house, in thy garden, or any other place: vsing thereto either bowing, crowching, kneeling, censing, lighting of tapers, offering of gifts, or adorning it with garlands, and presenting vnto it the firstlings of thy increase, as corne and graine, and other oblations: with solemne words and reuerent rites saluting it, adressing thereunto vsuall praiers, hoping thereby to receiue some benefite, or to see some miracle: & to be short, whether thou hast egged and procured any other to do the like.

For

1. Commandement.

For thy trade of life.

Carvers, Grauers, Painters, and *Image makers*. Whether in the making, grauing or painting of any Image or picture either of man or any other creature, they haue shewed all their skill and cunning that possible they could, in hope therby to bring men in loue with their worke peece, and so to worship it.

Caruers. Grauers. Painters. Imagemakers.

Handy-craftsmen. Whether they haue made, or sold any such thinges as they well knew their buyers would conuert to superstitious vses and Idolatrous worshipings.

Handicraftsmen. Artificers

The third Commandement.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Sinnes Inward,

3. Commā dement.

VVHether so oftē as thou heardest the name of God vsed in earnest and serious matters, thou diddest with a religious and reuerend mind think on the ineffable maiestie of God, and with thy whole mind deuoutly honour the same.

Whether whē thou hast bin commanded or requested in a necessarie and lawfull cause, to sweare & take an oth, thou haue framed thy selfe thereunto with such godly zeale and reuerence, as became thee.

Whether, in the time of praiers, giuing of thankes, lauding and praising the name of God

and

and hearing the ſacred ſcriptures recited and alleaged, thou haue reuerently and godly bent thy ſelfe to that holy excerciſe, attẽtiuely and religiouſly liſtening to that which was ſaid. 3. *Commãdement.*

Sinnes outward.

WHether in taking a ſolemne oth for any matter, thou haue done it in any other ſort, then by reuerently calling on the name of God, and citing him to witneſſe & record of thy ſpeech and dealing. For by him onely and by none other ought wee to ſweare. And therefore great is their fault and grieuouſly doe they ſinne, that ſweare by heauen, by earth, by the members of God, by ſaints, by the croſſe and ſuch like.

Whether thou haue conſtantly affirmed any thing to be true, whereof thou diddeſt not then knowe the certainty, or at leaſt,

3. Commandement.

whereof thou ſtoodeſt in doubt.

VVhether thou haue ſworn to do any thing, which thou dideſt neuer meane to do.

VVhether thou euer procuredſt any man to ſweare, knowing that hee ſhould thereby take a falſe oath, and ſweare vntruly.

VVhether thou haue euer in vaine vſed the naming of the woundes and death of Chriſt, or other like things or actions of Chriſt to euill and lewde purpoſes, or to wicked curſing and banning.

VVhether otherwiſe at any other time thou haue raſhly, that is to ſay without iuſt and vrgent cauſe, abuſed and taken in vaine the name of God.

VVhether thou haue vſed thus to do of a certaine peuiſh & wilfull cuſtome; which (certainly) is a very wicked & horrible thing.

Whether thou haue not performed and done that, which by ſolemn vow & oth thou promiſedſt to do.

whether

Whether thou haue bound thy selfe by vow or oath, to doe any thing that hath bin vnlawful and wicked. *3. Cõmandement.*

Whether thou haue misspent & abused those gifts, wherewith God hath endued thee, to any other purposes then to the aduãcement and setting forth of Gods glorie. Whether (I say) thou haue abused those gifts, either to the contumely & dishonour priuily or apertly of God, or to any hurt and hinderãce of thy neighbor: for in the gifts that God bestoweth vpon vs, there shineth out the great dignity and maiesty of God his blessed name.

Whether thou haue applied to vanity such things as properly & rightly are appertinent to God, & of him only are truly said and spoken. And whether in thy familiar talke with others, thou haue spoken of God and heauenly matters, vainly, scoffingly, lightly, ridiculously or vnreuerently.

Whether ỹ haue misused the ho-

ly

3. Commā dement.

ly word of God, contained in the ſacred Scriptures, either by wreſting it violently to other ſenſe then it was meant, ſpoken and vttered, or in applying it to ſuch matters and purpoſes as it ought not to be applied vnto, as namely to gaming, ieſting, ballet-ting, ſinging, ſlaunderous libelling, paſquilling, &c.

Whether thou haue adiured or enforced any man to ſweare, to do or confeſſe any thing, hauing no authority ſo to doe, or for no neceſſary matter, or cauſe of importance, but rather about ſome trifling toy and friuolous conceite, or ſome ſuch drift as tended to the daunger of ſuch as be good, honeſt, and godly.

Whether thou haſt coniured Deuils, or vſed the damnable art of Negromancie, ſeeking helpe of wicked ſpirits, or deſiring to haue ſomething by thē brought to paſſe, as though they had beene fit Miniſters for ſuch offices and purpoſes.

Whether thou haue adiured

or enchanted any creatures vnreaſonable, euen ſuch as be brute and dumbe, or any hearbes and plantes or ſuch like thinges hoping and meaning thereby to worke ſome ſtraunge feate and wonderfull practiſe,

3. Commandement.

For the kind of life.

WHether, entring into any function or Colledge, or into any other kind of life: and ſolemnly promiſing by oth to obſerue, maintaine, and keepe the lawes and orders thereof, thou haue accordingly ſo done and diſcharged thine oth. As namely, when a *Iudge*, an *Aduocate*, an *Atturney* or ſuch like, is firſt nominated and admitted to his place, let him conſider how he diſchargeth his oth, whereby he then ſolemnely promiſeth, iuſtly and truely to exerciſe his office. So likewiſe a *Graduate* when hee taketh his

Magiſtrate. Officer.

degree

3. Commandement.

degree in Schooles, A *Scholler*, when he is admitted in a Colledge, a *Citizen*, when he is enfranchized or elected into any office: a *Souldier*, when hee is sworne to his Captaine: a *Craftsman*, when he is made free, and receiued into the society & fellowshippe of those of the same trade, mysterie, or occupation, &c.

Buyers & Sellers.

Buyers and *Sellers.* Whether the sooner to vtter their wares, they haue vsed othes to their chapmen in bargaining & dealing with them, affirming & protesting the same wares to bee good and faultlesse, which (notwithstanding) they knew well ynough to be defectiue, naught deceitfull, and faulty.

Whether they haue sworne that they payed more for their wares, then in truth they did: or that they would not sel the same any better cheape then the price they pitched, and yet afterwarde haue done otherwise.

Suters for marriage.

Suters for marriage. Whether

the

the sooner and easier to win the good will and consent, the one of the other, they haue vsed oths and asseuerations faithfully to do this or that, and to bee those persons which they pretended to be, and yet in truth haue beene found and proued otherwise.

3. Commandement.

¶ *Souldiers.* These of al other sorts of people are found the readiest commōly to abuse vnreuerently the name of God, and wilfully to make custome of periury.

Souldiers

Finally, whether in cōmitting any of these afore named, thou haue beene thereby the cause of offence to others, and ministred vnto them occasion to commit the like. For being the cause of offence, either in word or deed, to others, thou makest thy selfe guiltie of their sinne, ouer & beside thine owne

And whether when thou hast seene others disorderly to commit any of these outrages before expressed, thou haue plainly shewed thy selfe to bee

an

3. Commãdement.

an vtter misliker thereof, reproouing and reprehending them also for the same, when time and place serued. For in not dooing this, thou consentest vnto them in their folly, and so by consenting, entanglest and wrappedst thy selfe in other mens sinnes, & broughtest their euils vpõ thine owne head.

The fourth Commaundement.

Remember the Sabboth day, that thou keepe it holy. Sixe dayes shalt thou labour, and do al thy worke: but the seuenth day is the Sabboth of the Lord thy God: In it thou shalt not do any worke; thou, nor thy son, nor thy daughter, thy man seruant nor thy maide, nor thy beast, nor thy stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the Sea, and all in them is, and rested the seuenth day: therefore the Lord blessed the Sabboth day and hallowed it,

4. Cõmandements.

Sinnes inward.

CONsider here, whither thou hast at all times reuerently & honourablie thought of the ministery of the word, of the administration of sacramẽts, of the ceremonies, and all exercises necessary, expedient and profitable to the Church of God both for the encrease of godlines, and also of Discipline, order and decency: & whether thou hast at all times willingly and dutifully framed and submitted thy selfe thereunto.

Whether thou hast beene carefull and diligent, earnest and paineful to search out and know the true vse of all such thinges as are taught and practised in the holy assemblies and congregations; and whether thou hast for the attayning to the knowledge thereof, vsed that industry and diligence which God requireth at thine handes.

Whether thou hast secretly

allowe I

4. Commandement.

allowed and approued any wicked rites or ceremonies: and whether thou haſt thought them in thine heart by any meanes worthy to bee retained.

Sinnes outward.

WHether thou haue Chriſtianly exerciſed thy ſelfe at times conuenient in meditating on heauenly thinges, to thy ſoules health: thereby teſtifying thy deſire and willingnes to inuocate & call vpon God by faith, and to the vttermoſt of thy power, to frame thy life after that knowledge, wherewithall the Lorde hath endued thee.

Whether euery day, morning and euening, after dinner and after ſupper, thou haue humblie and dutifully commended thine eſtate and welfare to God, ſomwhile craning at his merciſull handes, all thinges neceſſary for thy life, both corporally and ſpiritualy, and ſomewhile yeelding

thankes

thankes vnto him for the benefites which thou hast already receyued.

4. Commandement.

VVhether vppon contempt or negligence thou haue foreslowed to goe to diuine seruice, and place of holy assembly, on dayes appointed by the church, for such purposes.

VVhether in those holy assemblies thou haue openly shewed thy selfe from thy very heart attentiuely bent vnto those things which were there sayd and done: so that it might be well vnderstoode and perceyued, that thou camest and resortedst thether for none other purpose, then onely to serue God and religiously to learne thy christian duty.

VVhether, when thou diddest receiue the holy Communion, thou vsedst thy selfe so as became thee, in diligent noting & considering the true vse and right effectes of the same.

VVhether thou bestowedst those dayes wholy in godly and vertuous exercises aswel at home

4. Commandement.

as abroad, namely, in reading the ſcriptures, in diſtributing almes, in viſiting and comforting the ſicke, in trayning and inſtructing with Godly doctrine, thy family and folkes, and in ſuch the like commendable duties: Or whether rather thou haſt abuſed, miſ-ſpent and prophaned the ſame, in banqueting tippling, gaming, filthy talking, diſſolute dealing, &c.

For the trade of life.

Miniſter.

Miniſter of the Church. WVhether in doctrine, in adminiſtration of the Sacramentes and other holy rytes and vſages, thou haſt added, taken away or altered any thing, contrary to that which the holy Catholike Church by authority, and warrant of the ſacred Scriptures dooth witneſſe to be allowable, and pleaſing vnto almighty God, and conſonant vnto his diuine word.

WVhether in the deliuery

and

and administration of those thinges which are certainely knowne to bee instituted and propounded according to the will of God, thou haue executed and celebrated the same with a deuout, religious, willing and vndaunted mind, and also with a seemly grace and comelinesse. And whether thou haue beene very circumspect and heedefull least thy negligent & remisse dealing therein, should bring the same into contempt among the people. and not to be regarded and esteemed according to their worthines. *4. Commandement.*

VVhether thou haue approued, and obserued any ceremonies or traditions against thy cōscience. *VVhatsoeuer is not of fayth, is sinne.*

VVhether thou haue bidden any superstitious holy dayes, or appointed any other obseruations, whereby might grow any daunger, eyther for corruption of manners, or finally of offence to others.

4. Commãdment.

Whether thou haue permi ted and ſuffered, Games, playes, Enterludes, Pageants, or Sightes to bee ſhewed, frequented and kept in the Church, Church-yeard, or other place appointed for holy exerciſe. And whether thou haue ſuffered the veſſels, inſtruments, furniture and goods of the Church, ſeruing for eccleſiaſticall purpoſes to be looſly conuerted & put to any prophane vſes.

Whether thou haue admited any notorious wicked liuers, to the bleſſed Communion: and whether thou haue debarred & put backe from the ſame, any whoſe ſinnes are hidden & not manifeſtly knowne.

Whether thou haue at any time abuſed the ſeuerity of eccleſiaſticall Diſcipline, ſpecially and namely Excommunication or the power of binding and looſing, onely to ſerue thy corrupt affection, vſing the ſame (in dandling wiſe) with too much lenity: or whether when thou

ought eſt at any hād ſeuerely to vſe it, thou haue altogether neglected and omitted it.

4. Commā dement.

Whether thou haue eyther preferred, winked at, or ſuffered any ſuch within thy charge, as negligently deale in matters of religion, or bee remiſſe and ſecare in their offices, & by whom the quiet ſtate and good order of the Church is diſturbed.

Whether thou haue ſought all poſſible meanes, and euery way diligently endeuoured thy ſelfe to plant in the heartes and mindes of all perſons vnder thy charge and cure, the chiefe points and principall groundes of Religion, namely the catechiſme which euery Chriſtian is bound to learne and know perfectly.

Whether thou haue laboured and done thine endeuour to redreſſe ſuch diſorders and faultes as are crept into rytes and ceremonies, whereby the good ordinances and conſtitutions of the Church, do generally grow into

4. Commandement.

contempt, or bee quite abolished.

Magistrate.

¶ *Gouernours of the common wealth, Prince, Peere, Iudge.* Whether thou haue assisted the Ministers of the church, desiring to remoue and banish errors and superstition, and beene willing also and ready to aduance and establish godly orders, for the good and quiet gouernment of the same.

Whether thou haue any waies infringed the right of the churches, or violated and taken away their priuiledges and immunities.

Schoolemaister.

¶ *Teachers and Schoolemasters.* Whether thou haue suffered the younger sort to be absent from the Church, or haue discouraged, dissuaded or called them away from reading the Scriptures and bookes of godlines, specially on the Sabboath dayes.

Whether on the same daies thou haue giuen them leaue to vse games, playes, and exercises,

for

for the time and quality, eyther vnmeete or vndecent. 4. *Cõmandement.*

Whether thou haue disswaded any from the study of diuinity, and from the ecclesiasticall ministery, which were meete & fitte thereunto, and would haue profitably proceeded therein, haddest not thou by counsell drawne them from their good purpose.

Schollers Whether on the holy dayes and other set dayes and houres, they reuerently giue themselues to the reading of godly and holy bookes, and to other vertuous meditations and exercises.

Scriuener or *Notary*. Whether he haue endited, drawn, or written, or caused to be endited, drawn, or written any bils, bõds, or other writings whatsoeuer, on the Sabboth dayes.

Whether he haue made any such, whereby Religion or the dignity of the church, might any way be empaired & diminished

Tauerner. Whether on the

4. Commā dement. Sabboth dayes, and especially in the time of diuine seruice, hee haue suffered any disorder in drinking and typling within his house, & whether he hath made a common practise or custome at such times, and on such dayes, to sell his wines, &c.

Merchāt. *Merchant.* Whether on the Sabboth day hee hath bartered and bargained, cast vp his reckoninges, and written his accounts.

Chapman *Chapman.* Whether on such daies and times, he hath set open his shoppe, or set his wares to sale.

Stage-player. *Stage-player.* Whether by his Enterludes and Stageplaies, he haue drawn the people away from spirituall exercises & godly meditations.

Musition. Minstrel. *Musition* and *Minstrell.* Whether hee haue been the author & occasioner of wanton dancing or other vnseemly pastimes.

Artificers *Craftsmen of any trade whatsoeuer.* Whether they haue wrought on the Sabboth and

holy

holy dayes, when no necessitie enforced them, but onely for lucre sake: or whether they haue caused their apprentises and seruantes the same dayes to worke, without eyther going to Church, or giuing themselues to godly meditations: as the Taylor or Botcher to sow a garmēt, the husbandman to hedge, ditch plow, garden, cleanse his stable, &c. whereas at these times, these thinges, and so of others might and ought to be forborne. 4. Commandement.

Whether any person whosoeuer he be, haue enticed and procured others to any vaine games, vnlawfull sportes, or other light and lewde exercises, as dice playing and such like.

Householder. whether as specially on the Sabbothes and festiuall dayes, so also sometimes on the worke dayes hee haue propounded or caused to bee propounded and taught to his children and family, the chiefe heads of christian religion, namely, such as be taught, and contai- *Householder.*

4. Commandement.

ned in the Catechisme.

Finally, whether any person by committing anie of these aforesaid faultes, haue thereby giuen occasion to others to commit the like, and whether hee haue beene a stumbling blocke and cause of fall vnto others, eyther in word or deed.

And againe, whether in seeing others to doe ill, thou haue not let them vnderstand thy great mislike thereof. For thine assenting to others sinnes, loadeth thee anew with moe sinnes, & maketh thee a partaker thereof.

The 5. Commandement.

Honour thy Father & thy mother that thy dayes may bee prolonged vpon the land which the Lord thy God giueth thee.

Sins inward. For the trade of life.

Orphans. wardes.

SOnne, daughter, Orphan, and warde. Whether thou hast

at

at all times reuerently thought and had a good opinion of thy parents & gouernours, wishing well vnto them and praying for them, and in all thinges to their good liking, shewing thy dutiful obedience.

5. Commandement.

Whether by reason of their base degree and condition, pouerty, affliction, misery, or any such like respect, thou haue had them in contempt, or made the lesse account of them.

Whether becauſe they haue at sometime somewhat sharpely chastised thee: or becauſe of some wrong which they haue done vnto thee, or becauſe thou thinkest they haue not had that care of thee which they ought, thou hast therfore withdrawn thy duty, & alienated thy mind any wayes from them.

Parents & Gardians. Whether they haue borne a right fatherly mind & affection toward their children, wishing their welfare & wel doing, & prouiding the best for them that they possibly

5. *Commãdement.* couldin all things.

Lay people. Whether of the ſpiritual fathers & parents, that feede thy ſoule that is to ſay, the Miniſters of Gods holy word & ſacraments, & of their office, function and calling, thou haſt reuerently and religiouſly thought.

Whether thou haſt willingly receiued & heard their doctrine, exhortations, reprehenſions and eccleſiaſticall diſcipline by thē, deſeruedly inflicted vpon thee, either publikely or priuately, & that without murmuring, reſiſtance or gainesaying.

Miniſter of the church. whether as much as in thee lay, thou haſt earneſtly & hartily laboured to bring vnto God, & to the knowledge of their ſaluation in chriſt, thoſe that were committed to thy charge & ouerſight, euer remēbring ẏ God, wold one day require an accoūt of thē at thy hād

Scholler. *Scholler.* Whether thou haſt carried the ſame good mind and affection towardes thy Maſters, which tooke paines to trayne

thee

thee vppe in vertue and learning as thou oughtst to beare toward thy parents. *5. Commandement.*

Schoolemaister. Whether thou haue carried a fatherly mind & affection towards thy Schollers, carefuly deuising and seeking alwayes and meanes to profite them. *Schoolemaisters.*

Subiectes & inferiors. whether thou hast esteemed the Magistrates, which bee the common parentes of the countrey, defending vs, our wiues, children and goodes from iniurie, and oppression; and procuring vnto vs peace, quietnes, and tranquilitie, as the lawful Ministers of God, vnto whome thou owest honor, feare, tribute, custome, and al thinges else, euen for conscience sake: knowing that thou art bound to obey them, yea though they were wicked. *Subiectes.* *Rom. 13. 1 1. Pet. 2. 13*

Magistrates. VVhether they considering & remembring that they must make an account, and giue a reckoning of their gouernment, and that they being *Magistrates.*

5. Commãdement.

Deputies here on earth vnder God, ought to minister iustice, and to iudge in all thinges according to right, haue accordingly endeuoured themselues at all times to seeke the quietnesse & tranquility of their subiectes, and carefully in singlenes of hart to prouide for their commodity & welfare.

Seruants, Handemaides.

Seruantes and Handmaides. VVhether they haue beene obedient and submitted themselues to their Maisters and Mistresses, with feare and trembling, seruing them heartely in singlenes and simplicity of mind euery where and at all times, rather wishing their furtherance and profite then their losse and hindrance.

Maisters. Mistresses

†*Masters & Mistresses*, whether they knowing thēselues to haue a Master in Heauen, with whom there is no respect of persons, haue dealt iustly and equally with their seruauntes, shewing mildnes vnto them, and curtesie, not rigor and threatning.

Eph. 6, 9. Collo. 4, 1.

Sinnes

Sinnes externall and outward.

5. Commandement.

Children. VVards. Orphanes.

SOnnes, *Daughters, Orphans,* and *wards.* Whether they haue ſhewed toward their parents in euery place, all tokens of honour, reuerence and good-will.

Whether they haue willingly obeied their commandementes, and euerie way taken heed, leaſt they ſhould prouoke them to anger.

Whether they haue ſpoken or done any thing, whereby to bring them into heauineſſe and griefe, as either by wiſhing euill vnto them, by threatning them, by complaining on them to others; neglecting the ſtudies and buſineſſe whereunto by them they haue bin enioyned, vnthriftily ſpending their time, ſhamefully and waſtfully conſuming their money, exceſsiuely ryoting away the wealth and charges, which their carefull Parents (to help them withal) were willing,

5. Commãdement.

to beſtowe on them: or elſe by any other way or meane whatſoeuer.

Whether they haue dutifully holpen, ſuccoured, and relieued them, when they haue beene ſicke, driuen into pouertie, or throwne into daunger.

¶ *Parent & Guardian.* Whether thou thy ſelfe with all diligence haſt trained vp and inſtructed thy children in godlines, in the feare of the Lord, and in holines of life, and alſo cauſed thē by others to be inſtructed and trayned.

Whether thou haue beene an example of vertue and godlines vnto thy childrē, committing nothing before them, vnſeemly, filthy or vnciuill, either in word or deede.

Whether thou haue fondly and dandlingly cockered them, not chaſtiſing and correcting them, but letting them haue their owne wanton willes, winking at their faults, and ſo with too ſmooth countenance and familiar

miliar geſture, vtterly marring them.

5. *Commandement.*

Whether thou haſt from time to time fedde thy children with money and other things, or ſuffered them to haue the ſame to abuſe, miſpend and commit waſtfull follie withall.

Whether thou haue laughed, alowed, & reioyced in thy yong little ones, when thou haſt ſeene them vſe pretie ſleights, craftie deuiſes, ſlie ſhifts, vaine ſonges, wanton daunces, and vnſeemly geſtures, yea, too vtter filthy tearmes beaſtly wordes, and odious deedes: and haſt not for the ſame corrected them, nor giuen out any ſigne or token of thy miſlike thereof.

Whether thou haue diſcouraged and prouoked thy childrē, either by words or deedes, to be of a deſperate mind: and caſting away all hope to run headlong daily from worſe to worſe.

VVhether thou haue gone about to perſwade, or elſe haue compelled thy children to take

that

5. Commãdement.

that trade of life, whereunto they felt and confeſſed themſelues vn meet and vnapt: or which otherwiſe without great daunger of ſinning, they could not followe and betake themſelues vnto.

VVhether thou haue beene carefull to prouide for thy children according to thine ability, ſome reaſonable portions of wealth, or haue ſet them forth to learne ſome honeſt trade or occupation, whereby another day to be able to liue in ſome certaine ſtay of life, and honeſtly without blame or ſhame to earn their liuings.

Laymẽ or pariſhoner

¶ *Layty*: whether thou haue yeelded honour and reuerence vnto the Miniſters of Gods word, together with all curtiſies, duties, tythes, and other things whatſoeuer, in right due vnto them or by law appointed and allotted vnto them, in ſuch ſort as iuſtice and equitie requireth, and as it is meet to do.

Whether, either in malepartly reuiling them, in ſpightfully

ſnarring and barking againſt them, or in wranglingly cauilling and quarrelling either at their doctrine, or actions, words or deedes, thou haſt purpoſed intended & gone about to deface, diſcountenance diſcredit, diſplace, or diſeaſe them.

5. *Commandement.*

Whether thou haſt beene the author to procure others, either to thinke, ſpeake, doe, or deale hardly and vnfrienly againſt the miniſters, or the miniſtrie it ſelfe.

Miniſter of the word: whether thou haſt emploied thine who leendeuour to winne the ſoules of thoſe that haue beene committed vnto thy charge, aſwell by deliuering vnto thē, wholeſome and ſound doctrine, as in ſhewing good example of honeſt life, and blameleſſe conuerſation in thy ſelfe.

Whether thy care hath beene ouer euery particular perſon vnder thy cure and charge, in diligent teaching of him, & mildly requiring of him a confeſsion of his faith, and of the principall

pointes

5. Commandement.

points of Christian doctrine: fithens it is the office and duty of euery faithfull shephearde perfectly and readily, to knowe euery sheepe in his flocke.

Scholler.

Scholler. Whether thou haue obeyed thy maisters rules, directions, and commandements,

Whether thou hast despised and contemned him, or made a iest at his wholesome and godly admonitions, and either in reproching him, speaking against him, backbiting or hindring him, hast procured his hurt and detriment.

¶ *Schoolemaister.* Whether thou hast godly instructed and vertuously trained vp, those Schollers that haue beene committed vnto thee, in sound religion and good learning: & beside, in integritie of manners & honest example of life, hast gone before them, and beene a patterne vnto them.

Whether thou hast rebuked thē when they haue done amisse, & corrected them after the quality

of

of their fault, & by gentle treating ſtirred vp and encouraged thoſe that go forward in dooing well, to continue and proceede therein. 5. *Cõmandement.*

¶ *Subiect.* VVhether thou haſt diſobéyed the laws, ſtatutes and commandements, enacted and ſet forth by the Magiſtrate.

VVhether thou haſt contemned the lawfull Miniſters & vnder officers of the high magiſtrate, and whether thou haſt euill entreated them, or ſhewed to them any wrongfull dealing.

VVhether thou haſt deuiſed any wrangling ſhifts, or ſiniſterly of purpoſe miſconſtrued the lawes, ſtatutes, acts, ordinances, proclamations, iniunctions, or other decrees whatſoeuer, publiſhed, enacted and authorized by the Magiſtrate.

VVhether thou haue refuſed to doe ſuch things as thou haſt by the Magiſtrates authoritie beene commanded, as for exãple to pay tributes, aſſeſſements, and ſubſidies, & to beare other

5. Commā dement.

common charges with others of thy neighbours.

VVhether by vttering lewde speeches, practising treason, stirring vp rebellion, mouing sedition, exciting malicious enemies, or by any like means thou hast at any time, gone about to annoy and put in daunger the Magistrate.

VVhether thou haue patiently borne the lewde and corrupt manners of the euill disposed Magistrate: and the hard commandements comming from him: thinking thus with thy self, that it is oftentimes through the fault of the Subiects, that God setteth ouer them, rigorous, cruell and wicked rulers.

¶ *Magistrate and Gouernour:* whether thou hast made any lawes, enacted any decrees, giuē out any commandements, practised any subtile deuises, or pronounced any sentences to the ouerthrow and decay of religion, to the emblemishing of the honour, maiestie and authority of

Kings and Princes, or to the disgracing of the dignitie and state of any ciuill societie. 5. *Commandement.*

VVhether thou hast contemned the censures of the Church, the rescripts or decrees of thy superiors: and whether thou hast wrongly interpretedthem, craftily by delusion defeated them, or by any other way whatsoeuer gone about to empeach, reiect, or adnihilate them.

VVhether thou hast by any meanes derogated the right or iurisdiction of any other, either by pulling vnto thee matters which thou haddest not to deale withall, or by procuring means and stoppes, that they, to whose deciding and iudgement in right they belonged should not haue the trials brought before them.

Whether thou hast deuised or commaunded any newe imposi-tions, and vnaccustomed payments, thereby to gratifie and inrich the Prince, or to fill thine owne coffers, to serue thine own priuate gaine, or moued there-

vnto

5. Cõmandement.

unto by any other corrupt affection whatsoeuer.

Whether for counsailors to direct and aduise thee, thou hast made special choise of such as be craftie and cruell persons, whose minds thou well knewest so spightfull and enuious, that they cared for nothing lesse, then either the aduancement of the publike state of the Countrey, or the welfare and quiet of the subiects: onely vsing their craftie deuises to the oppression of thẽ that were honest.

Whether thou hast laboured to the vttermost of thy power, to redresse wicked persons, and to bãnish such vices as thou perceiuedst were crept into the cõmon wealth, or otherwise committed by priuate persons.

Whether thou hast winked at, and looked through thy fingers at any publike and notorious crimes, as in suffering vsury, brothell houses, vnlawfull games, & such like enormities: whereby both the people be infected in

maners

maners, & their wealth also miserablie deuoured. *5. Commandement.*

Whether thou hast taken pains to protect and defend the causes of the good & innocent, namely the fatherlesse, the widdowe, and other persons, called miserable and comfortlesse: specially sith as of all ingeneral, so of these in speciall thou didst solemnly vndertake the guard and protection.

Seruant and *Handmaid*: whether they haue honestly, faithfully, and to their maisters profite, done their worke and businesse. *Seruant.*

VVhether to their maisters children, kinsfolke and friendes, they haue been dutifull and seruiceable, in such sort as beecame them, and as they haue bin commanded.

VVhether with mumbling, murmuring, mocking, mowing, replying, and saucie answering, they haue gone about to prouoke their maisters and mistresses to anger, or any other way offended and hurt them.

5. Commãdement. Master & Mistresses

¶ *Maister & Mistresse*: whethey haue commanded and enioyned their seruantes to doe more worke then they were able, or in reason ought to haue done.

Whether they haue been toward their seruants ouer bitter, churlish, and hastie, either in words, as in cursing and banning them, furiously raging at them, and contumeliously misnaming them; or else in deedes, by allowing them too small pittance in meate and drinke, by keeping from them conuenient clothes, and reasonable lodging; by cruelly bounsing and beating them; or in denying and nipping their wages and hire, &c.

Euery mã or woman in generall

Finally, whosoeuer thou art; call to remembrance whether, either by word or deede, thou hast any way giuen occasion of offence to any other by thy example, to contemne thy superiors, or to damnifie thy inferiors. For the sinne of him that this through thee is brought to of-

fend, wil be imputed and laid to thy charge.

Whether seeing others committing any of the forenamed offences, thou hast either secretly or openly liked thereof: For thus also, thou chargest thy selfe with the guilt of another mans sinne.

The sixt Commandement.

Thou shalt not kill.

Sinnes Inward,

6. Cõmandement.

Whether ỹ haue born an enuious mind and spightful stomacke towardes any man, and through thy churlish waywardnesse giuen men occasion to deeme thee worthie the odious name of a deadly hater of al men.

Whether to any man in the world, either friend or foe, thou hast wished harme and hinderance,

6. Commandement.

rance, either in bodie or goods, in kinsfolke or friends, or in any other thing belonging vnto him; and againe, whether thou hast beene at any time sorie for the good speed, and prosperous successe of another.

Whether thou hast borne hatred and malice to any man. *He that hateth his brother is a manslayer.*

Whether thou hast borne long malice to any man, with a stiffe, wilfull, implacable and obstinate desire of reuenge, and so still continuest.

Whether thou hast refused to be at one with any that hath offended thee, being sorie for his fault, and craving pardon of thee for the same: shewing thy selfe vtterly vnwilling of reconciliation; for that peraduenture ỹ watchest thy turne to crie quittance with him, & to work him (whē thou canst espie opportunitie) the like shrewd turne & displeasure.

Whether, when thou hast out-

wardly

wardly pretended thy selfe cleerly to pardon & forgiue any that hath offended thee, & that thou wouldest not seeke any reuenge for things passed, hast yet (notwithstanding) secretly nouriſhed malice, and kept hatred in thy heart against him.

6. Commandement.

Whether thou hast purposed and meant not to pardon at all, him that hath not come to thee, to aske pardon for his fault.

Sinnes outward.

WHether either by worde, iesture, countenance, or any other manner of way whatsoeuer, thou hast shewed forth any churlish behauiour, or blockish discourtesie, whereby it might bee thought thou meantest any harme to any man.

Whether thou euer soughtest matter of quarrell, or occasion of hatred and disagreement against thy neighbour.

Whether thou hast yeelded thy

6. Commā dement.

selfe ouer to thine owne wilfull affections, inwardly moouing thee towrath and rancour.

*VV*hether thou hast conceiued anger against any man for any cause, yea, though the same in shew seemed on thy side to be right and iust.

*VV*hether in rage and anger thou hast saide to thy brother *Racha*; or (which is worse) *Fool*: that is to say, whether thou hast shewed forth any signes of hatred and wrath; as cursing and wishing ill to another, contemptuously threatning, railing, misnaming, chiding, scolding, iudging amisse, taking mens deedes and wordes otherwise then they either meant or spake, wresting all things to the worst, deriding, flearing, mocking, taunting, fruping, crossecutting, checking, ouerthwarting, skoffing, backbiting, gibing, vndermining, & such like.

*VV*hether thou hast in spight bewrayed, discouered, and published, the faults and infirmities

of

of thy neighbour: wherein and wherby a man is wounded, worse then either with sword or knife. *6. Commandement.*

Whether by thus doing thou hast giuen cause of new brawling, discorde, hatred, and falling out among thy neighbors, which afore loued and agreed well together.

Whether, as much as in thee lay, thou hast cutte off the causes of all wrangling, debate, discord, and quarrell.

Whether thou hast beene diligent to the vttermost of thy power, to reconcile and set peace and quietnesse betweene them that haue beene at variance.

VVhether thou hast in all places shewed thy selfe to beare an enuious, enemilike and implacable minde towarde him that hath done thee displeasure, without any token either of forgiuenesse or reconciliation.

VVhether thou hast denied to pardon him that hath craued it at thy handes, and confessed his

6. Commandement.

fault: shewing thy selfe inexorable, & desirous rather of reuenge, then to haue former friendship renued and continued.

VVhether thou hast prayed to God for the repentance, amendmend, welfare, and saluation of thine enemie, and beene readie also any way thou couldest, to do him pleasure.

VVhether either secretly or openly thou euer soughtest meanes, or imagined to hurt and damnifie any man in bodie.

VVhether euer in act thou wentest about in any respect to hurt him, whereby any harme in his bodie hath insued: as either by ouerlabouring him, or by surcharging him with too heauy burthens, or by nipping him of his victuals, and with-holding from him requisite foode, or by giuing vnto him vnholesome meate and drinke, or by driuing him into sickenesse, or by sending him into any contagious and infected place, or by any weapon, instrument, toole, or

meane

meane whatsoeuer, either by thy selfe, or by any other through thy consent, will, and procurement. *6. Commandement.*

VVhether either priuily or openly thou hast any manner of way done any thing, whereby another is brought to his death, either speedily and hastily, or lingeringly and piningly.

For the kind and trade of life.

Ecclesiasticall Minister: whether he haue deliuered in his Sermons and readings, any dangerous doctrine, wherby dissentions, braules, contentions, sects, or (which is worse) seditions haue bin stirred vp, and moued among the hearers. *Minister.*

VVhether he haue beene the author and ringleader of any faction, or mutinie either against the gouernours of the church, or the ciuil magistrats, or against his owne brethren and fellow laborers.

6. Commãdement.

VVhether for any desire of reuenge, or any other corrupt affection whatsoeuer, he haue put any back from hearing the word of God preached, and receiuing the Sacrements; or haue pronoũced any excomunicated, or caused any so to bee, to the greate harme, discontentment, and discomfort of the partie.

VVhether vnder pretence and coulour of requiring an account of their faith, he haue accused any godly Christian of heresie, or any such crime, whereby the parte accused is either imprisoned, or otherwise grieuously punished, and perhaps also (as in some places it is seene) put to death.

VVhether he haue admitted any to the Supper of the Lord, that was out of charitie with his neighbor, and not willing to bee agreed and reconciled with his enemies, or whome he knew had shed the blood of his bretheren, ere he would leaue his malice & hatred.

VVhether he haue allowed and

approued

approued wrongfull warres, or vniuſt and corrupt iudgementes, giuen and pronounced, either by the Prince or by any others, which ſome euen in open pulpits haue not beene aſhamed to doe.

6. Commandement.

Gouernour of the common wealth whether he haue commanded or committed any to priſon without iuſt cauſe, where either for hunger and famin, or with ſtench and fulſome ſmels, or ſome ſuch like meanes they haue beene lamentably dealt withall, and miſerable handled

Ciuill Magiſtrate.

VVhether he haue denied to any, their lawfull right, to plead & anſwear for themſelues, & defend their cauſe.

VVhether he haue vpon corrupt affection, either ſecretly in priſon, or openly abroade, commanded any to be cruelly handled, racked, tortured, bounde, beaten, or any other way hurt, & puniſhed in bodie, or depriued of life.

VVhether ſuch as he could not rightly and lawfully oppreſſe

6. Commandements.

and make dispatch of, hee haue caused and procured by others to be trecherously accused, apprehended, wronged, hurt, or by any manner of mean, brought within the compasse of danger.

whether he haue euer seemed to fauour, countenance, or protect any murtherous, cruell, and bloudie persons, or haue at any time willingly ioyned in counsel with them.

Whether in punishing those that haue hurt, wounded, or slain others, as theeues, ruffians, cutthroates, and such like, hee haue beene remisse, negligent, & careles, either in not willingly finding out the offenders, or in refusing to bestow the charges, for their due punishment and repression, or by any other way whatsoeuer.

Whether in punishing offences he haue at any time exceeded measure, and either deuised new kinds of tortures, or taken delight in such as haue bin too too terrible, painful, & rigorous; or

haue

haue inflicted more grieuous & sorer punishment, then the nature and qualitie of the offence deserued or required.

6. Cõmandements.

Whether sitting in iudgemẽt and hearing the cause effectually & substantially, with al proofs debated, he haue condemned & giuen iudgement against him, whome he found and well knew to be innocent.

Whether he haue beene carefull to defend from wrongfull oppression poore widdowes, fatherlesse, and other distressed & comfortlesse persons: & them when they haue in bin anger, reieued & assisted.

Whether he haue set forth or caused by others to be set forth, any games or disportes, in the which sometime men haue been wounded, maimed, yea, many times slaine and killed outright.

Whether hee haue made war without iust cause, or giuen either counsell or aide to others that haue so done.

Whether he haue inhibited &

6. Commandements.

forbidden any from helping and relieuing the afflicted, from defending the cause of the innocēt and accused; from selling such things as be necessarie for the maintenance and sustentation of this life, and from helping to rescue these that were oppressed, or violently assaulted.

Whether he haue rightly and duly kept the times of truce agreed vpon.

Whether he haue procured & caused any that haue bin deliuered vnto him as Pledges and Hostages, or any that haue bin sent vnto him as Ambassadours & Agents, to bee ill intreated or brought into any danger.

Generall Captaine. Souldiour.

¶ *Generall of wars, Captain, & Souldier*: whether being Generall & Chieftaine, he haue commanded any thing to bee done with more crueltie & rigour, then the law of armes required: thereby contemning and ouerthrowing all militarie discipline.

Whether for his priuate affection he haue conducted & leade

his Souldiors to other places thē were conuenient and requisit, or whether he hath endamaged and hurt any, whome his commissiō and dutie required not to deale withall.

6. Cōmandement.

Whether knowing the war to bee taken in hand vpon vniust cause and wrongfull quarrell, he haue (notwithstanding) serued in the same.

Whether he haue suffered his Souldiours disorderly to vse outrage and crueltie, otherwise then either was giuen them in cōmandement, or the custome of warre required and allowed.

Whether he haue vsed any crueltie either in bodie or goods, towards such persons as were innocent, as namely, old men; young children, ministers of the church, poore widdowes, women (specially beeing great with child) or lying in child-bed, virgines, and such like.

Whether the same were done with sword, with glaiue, with fire, with spoile, or any other way. Infinite be the waies and

6. Cõmandement.

manners of crueltie, in souldiors many times vsuall.

Whether they haue sought by any strange, vncouth and vnusuall way to annoy, supplant damnifie their enemie, as in deuising new Engines and sleightfull inuentions, new and strange kinds of munition and weapons, and poisoning the same, whereby the wounds therwith made, become vncurable, and such like.

Whether they haue caused any treason to be wrought, or any politike stratageme to be practised, whereby greater slaughter was made, and more bloodshed, then otherwise would haue beene.

Lawyer. Attorney. Aduocate. Scribe.

¶ *Lawyer, Attorney, Proctor, Scribe:* whether beeing retayned on the beehalfe of the one partie, accusing, hee haue for ill will or affection, so aggrauated the case of the other side beeing accused, that thereby hee hath either beene the sooner ouerthrowne, grieuously punished, or otherwise

worse

worse handled and dealt with-all, either in bodie or goods then otherwise hee would haue b:ene

6. Commo dement.

Whether he haue kept backe his aide, or denied his helpe to the poore, or any other distres-sed weaklings standing in neede of his aduise, and crauing his fa-uourable furtherance, either for defence of their cause, or for the drawing of their pleas & bookes: and whether he haue done the same in such good forme as hee ought, and as hee could haue done if hee had been disposed.

Phisition Apothecary.

¶ *Phisition, Apothecarie:* whe-ther hee haue intermedled, or presumed to deale in the arte of Phisike, and preparing of medi-cines, beeing not furnished with sufficient skill thereunto.

Whether he haue prescribed, directed, appointed, made or gi-uen to his patient any receite or medicine, whereby the disease hath rather increased then decrea sed, or death perhaps thereupon insued.

6. Commandement.

VVhether he haue beene negligent in helping the ſicke when hee hath beene requeſted, and whome he could haue cured and holpen.

VVhether he haue proued any thing at randon, as doubtful, & not knowing whether it were good or no.

VVhether he haue giuen any inſtruction, or any kind of helpe or counſell to women to make them barren, to procure aboriton or vntimely birth, to deſtroie the childe conceiued in their wombe, to bring vpon them vnnaturall coldnes, or to compaſſe and bring to paſſe lewd and vnhoneſt loues, &c.

¶ *Rich man.* VVhether he haue denied to the poore and needie, that hath asked him ſuch conuenient reliefe, as was neceſſarie to him for the ſuſtentation of his life, as meat, drinke, &c. knowing that the poore partie wanted the ſame. *In that thou haſt not fed thy hungrie brother* (ſaith one) *thou haſt murthered him.*

Merchant.

¶ *Merchant, Workeman, Artificer. VVhether* he haue made or sold any strange & new inuented instruments, to spoile & hurt the body of man withall. *6. Commandement. Merchant. Artificer.*

VVhether, to furnish any that make vniust wars, without good cause and reason, he haue sold to them armour, weapons, or other things.

¶ *Butcher, Fishmonger, Baker, Brewer, Cater, Victualer, Cooke Vintner, Tauerner, &c. VVhether* they haue sold, vttered, retayled, or dressed corrupt flesh, fish, or any other meat or drink, whereby the eaters thereof, haue caught sicknes, infection, or any other harme in their bodyse. *Butcher Baker. Brewer Fishmōger Victuler, Cooke. Tauerner Husband.*

¶ *Husband*: whether he haue stroken and beaten his wife, either else put and inforced her to such labors & works, wherby she hath bin brought a bed before her time, or hurt the child in her wombe.

VVife. whether by medicines, or labor, or dancing, or any other means, she haue bin the occasion *wife.*

of

6. Commandement.

of vntimely birth, or otherwise o hurting the child within her.

Whether she haue carefully tendred and cherished her babe being new borne, looking so diligently and so tenderly vnto it as her duty required. There bee many women that may iustly be charged with great negligence in this behalf, & that many waies.

Whether laying the babe in the same bedde with her in the night, she haue crushed and brused it, or by ouer-lying, smoothered and killed it.

Whether by her adulterous life, or by her scolding and brawling with any other, or by making complaint to her husband of others, she haue bin the cause to set her husband and the other partie together by the ears, wher by the one hath violently assayled, wounded or killed the other.

Nurses are liable to the same faults that matrons & wiues. Harlots and strumpets, drabs, curtizons, queanes, and such as haue nothing of virgines but the name

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onely, are likewise infamous for procuring their barrennesse, vntimely births, and killing their children. They therefore in this behalfe haue great cause diligẽtly to examine their consciences.

6. Commãdement.

To be short: it is euery particular man and womans dutie to looke about, & it standeth each man in hand to consider with himselfe, according to that trade, function, or kind of life wherein he liueth, whether hee haue any manner of way beene the cause either of the hurt, or of the death of an other. As for example: the Maister when hee commandeth his seruant to lift or carrie such great burthens, whereby hee is hurt in his bodie, or peraduenture catcheth that harme, wherof hee can neuer be cured. Likewise, hee that willeth another to goe afore through a deepe foord or water, ouer some bridge, rotten planke, timber, or ladder, where there is great apparance of present danger.

6. Commãdement.

He also that hurleth a stone, or shooteth an arrowe into such place, where others doe vsually haunt and assemble. Also he that lendeth or letteth to hire to another a horse, which hee knoweth to haue naughtie tricks, as oftentimes to haue ouerthrowne & cast his rider, to flounder in the mire, to lie downe in the water, &c.

Infinite be the wayes, wherby the bodie of our neighbour may be put in danger, and wronged. Let euery one therfore enter into deepe consideration with him selfe, and remember how and which waye he hath offended, and brought his neighbour into any hazard, perill, or danger.

Finally, whether in committing any of these aforesayde, thou hast giuen thereby occasion to others to doe the like: that is to say, whether either by worde or deede against this commaundement thou hast beene a stumbling blocke, or the cause of fall to another.

And also whether seeing others committing any of the same, thou haue secretly assented vnto them, neyther staying them, nor reprouing them, neyther yet shewing any token of thy mislike thereof, when time and place serued thee well so to haue done. The accessarie and consentour is as well culpable, as the party that doth the deed.

7. Commandement.

The 7. Gommandement.

Thou shalt not commit adulterie.

Sinnes Inward.

WHether in any place or time whē thou hast beene idle, and vnoccupied, thou hast had any thinking of filthy and vnchast matters, and whether in the same thou hast

7 Commandement.

fixed any delight, or dwelt in any pleasure: so that thereby thou feelest thy mind and flesh stirred prouoked, and occasioned to sinne.

Whether, seeing any woman or maide, thou hast burnt inwardly in lust toward her. Whether thou hast euer deuised any practises, or laid any plots whereby to compas thy desire in such filthy purposes.

Whether thou hast taken any delight in reporting and remembring thy former lewde life, or filthy acts, this way committed: and whether thou hast had any desire to returne to the same sinne againe.

Whether, thou hast immoderatelie beene in loue with thy selfe, eyther for thy beauty, or for any other giftes whatsoeuer as though for the same thou deemest thy selfe a *Paragon*, able to allure and draw others, to commit filthy follie with thee.

7. *Commandement.*

Sinnes outward.

WHether, through bra uery in apparrel, simpering lookes, smoth countenance, gallant decking, curious trimming, wanton glances, nice behauiour, and other like vanities, thou hast giuen occasion of semblable loosenes, & opened a wide gappe for others by imitation of thy follies, the sooner to commit filthines and dishonesty.

Whether thou hast been addicted to idlenesse, banqueting tippeling, and drinking, wherby thy libidinous lust hath beene enflamed, and thy desire of lecherie encreased.

Whether, by casting wanton eyes, and learing countenances, beckes, signes, greetinges, seruiceable salutations, gifts and rewardes, amorous songs and Sonets, delicate instrumentes of Musicke, nightly walkinges vp and downe the streetes, purpose-

ly

7 Commãdement.

ly appointed daunces, set banquets, messengers, or by any wicked practises, thou hast gone about to bring thy dishonest desire, and lecherous loue to passe.

Whether thou hast willinglie kept companie, or beene familiar with such persons, by whom thou mightest be egged and entised, holpen, or furthered, or any way drawen and moued to commit this filthinesse.

VVhether to compas thy dishonest desire, thou hast at any time resorted vnto, and frequented secret corners, gardens, or any other such places as might well bee suspected. It standeth thee vpon, and thou oughtst with all diligence and circumspection to auoide and eschue all such persons, all such places, all such times, and all such other circũstances as may drawe thy minde to infection, thy body to villany, or thy name and credite into question.

VVhether by any secret

sleight

ſleight or cunning, as drinkes, drugges, medicines, charmed potions, amatorious Philters, figures, characters, or any ſuch like paltering inſtrumentes, deuiſes or practiſes, thou haſt gone about to procure others to doate for loue of thee. 7. Cõman demente.

VVhether by kiſſing, groping, touching or handling any partes of the bodie, thou haſt gone about to ſtirre vp luſt and lecherie eyther in thy ſelfe, or in any other.

VVhether thou haſt vſed any ribaulde talke, or raskallie wordes of ſcurrillity, tending to the prayſe of luſt, and prouocation of lecherie: or whether thou haſt willingly heard and giuen eare to others, that haue ſo done, or prouoked others to any ſuch talke.

VVhether thou haſt vnlawfully had carnall copulation with any, and with what manner of perſon: whether with a ſingle woman, thy ſelfe alſo being ſingle and vnmarried, or whether

7. Commãdement.

ther with a married person, which is adulterie. Or whether with one that is neare of kinne or affinity to thee, which is called incest, or finally with any, forcibly and against their will, which is called *Rape* or rauishment.

Whether thou hast abused thy body by carnall dealing in any other sort, or with any other persons or Creatures, than by the law of nature is ordained. As by Sodomitrie, or by Buggary, termed by some the dumb sinne, and as I thinke, for this cause so tearmed, for that it is of such horror, that it is not once to be named or spoken of amõg men.

Whether thou hast long time continued in that kind of sinne, whereof thou knowest thy selfe guilty.

Whether thou hast giuen any aide to others in their filthy dealinges, or whether thou hast bestowed any time, labour, or diligence in procuring and bring-

ing

ging about any dishoneſt, luſtfull, and lecherous loues.

7. Commandement.

For the kind or trade of life.

Bishop. Pastor. Minister.

GOuernour, or *Minister of the Church.* Whether hee haue admitted and winked at, or tollerated any, being by others admitted to the ministery of the Church, whom eyther he himselfe, or any others did know to bee whoremongers, or to keepe Concubines, and harlots.

Whether hee haue suffered any to bee partakers of the holy Supper of the Lord, notoriously known to bee Adulterers, and whoremongers.

Whether, (when he hath seen sins manifestly raigning, and griuously preuailing against this seuenth commaundement, or stewes and brotherhouses to be suffered and to goe vnpunished) hee haue beene negligent and remisse (as occasion and oportunitie hath serued) to reproue

and

7. Commandement.

and inueigh against it: and whether he haue zealously aduised and earnestly admonished the Magistrate to looke to his duty in this behalfe, in repressing and redressing these enormities.

Whether in ioyning any persons together in Matrimonie, specially them of the lighter sort, hee haue beene too ready, rash, and inconsiderate, as namely, in not propounding vnto the the endes of Matrimonie, for which it was by God ordained, and instituted, in not declaring vnto them such points as appertaine to the dignity of Mariage, in not earnestly examining the, what reasons moued them to enter into this holy estate. The negligent looking vnto these & such like pointes, is one speciall cause of so many ill agreeing matches, so many lamentable diuorses, &c.

Whether hee haue suffered the patrimonie, treasure, substace and goodes of the Church to be bestowed in almes vppon anie

such

such persons, as for their lewde life and filthie liuing were infamous.

7. Commandement.

Whether when women haue resorted vnto him for his aduise, and spirituall counsell, hee haue felt himselfe any way moued to vnchastity, or otherwise kindled and assailed with any lecherous cogitations.

Finally, whether in the church or else where, or by domesticall vsage, familiar custome, or any other means whatsoeuer, eyther by immodest countenance, or vndiscreet iesture, he haue giuen others occasion to conceiue of him ill opinion, and sinister suspition.

Magistrate and publike officer in the common wealth. whether in his Realme, Countrie, Dominion, Precinct and iurisdiction, he haue suffered any dennes of baudrie, open brothelhouses, or stewes, frō the which there must needes grow and flow full seas of much mischiefe.

Prince. Magistrate. Officer.

VVhether he haue beene re-

7. Commandement.

misse and negligent to reforme and bring to amendement of life, or else to punish and banish out of the common wealth, all such as for lewdnes and impurity, are generally infamous, as baudes, pandars, filthie louemaskers, adulterers, whoremongers, strumpets, and all others whomsoeuer, giuing offence in this behalfe.

Whether he haue at anie time, or by any meanes so vsed and demeaned himselfe, that he hath beene thought to fauour, support, and beare with this kind of filthy life, which suspition commonly ariseth, when men in authority doe familiarly admit to their acquaintance and company those that bee Lechers and whoremaisters, and such as bee foule mouthed, and baudily languashed. Or when they make much of such persons, and delight in their fellowship: or aduance and preferre them to dignities and honours: or suffer them to enioy publike offices in

the

the common wealth, whereas other good honest and vertuous persons, are vnregarded, and not accounted of. 7. Commandement.

Whether they haue suffered any Enterludes, Stage playes or games, wherin haue been shewed, vttered or done any filthy feates, vnchast wordes or lewde actions. Which kinde of shewes and playes are in many places seene, not onely at times of prophane iollyties, but now & then also euen at the solemne assemblies, of some such as by profession should be deadly haters, & vehement dissuaders thereof.

Souldier. VVhether in the time of warre, hee hath constuprated and defloured any virgins or matrons: thinking himselfe (as it were) to haue lawful interest ouer the bodie of those seely creatures, beeing by force of armes of him conquered, taken and subdued.

Phisition and Apothecary. whether hee haue giuen counsell to *Phisition. Apothecarie.*

7. Commandement.

any person, for the preseruation and recouerie of his health, to commit whoredom or some other vile act, to become drunken, &c.

Whether he haue ministred, and made any medicines or drugges, to enflame lust, prouoke lecherie, or procure dishonest loue.

Whether in deliuering medicines to anie woman or maiden, he haue wantonly and vnchastly eyther handled or beheld her.

Schoolemaisters.

Schoolemaister Whether hee haue read to the youth in the schoole, any wanton writers, or vnchast authors, whereby their mindes might catch infection. And of such sort are there certaine Poets Comicall, Elegiake, and Epigrammatarie.

Scholler.

Scholler. Whether hee haue priuately taken delight in reading such Authors, and whether he haue beene thereby induced to sinne.

Whether, not onely by familiarity with women and dam-

sels of ill report and fame, but also with ietting the streetes by night with instrumentes of Musicke, hee haue procured dauncing, and occasioned misrule, whereby hee might seeme (as it were) to seeke opportunitie, and to finde fitte time to compasse his vncleane conceits, and fleshly imaginations. And if ouer and besides this, hee haue at any time carried weapons, causing therewith braulinges, and frayes, to the hurting or wounding of any, or which is worse, of the murther and death of any. In this doing he hath sinned also by manifest breach against the sixt commaunde ment, whereof we lately treated.

7. Cõmandement.

Husband & wife. Whether they haue faithfully kept the one to the other, their bed vndefiled, and their faith vnspotted.

Husband, wife.

Whether to the actual knowledge allowed betweene them, they haue shewed themselues the one to the other, with

7 Commandement.

out lawfull and neceſſarie cauſe wayward, churliſh, and vnwilling whereby might haue growen danger of ſcortation, vncleannes and filthy offence.

Whether there hath been betweene them any bitter wordes or brawling iarres, breeding an hatred the one to the other, and peraduenture occaſioning them, or the one of them to committe ſinne with ſome other party.

Whether the loue betweene them, haue beene hemmed in within the boundes of ſuch chriſtian ſobrietie, and decency that they haue not (as it were in a beaſtly ſort, and ouermuch dotage) loued the one the other, yeelding themſelues to immoderate, yea vnchaſt, and (as I may ſay) whoriſh luſt and loue. Hee committeth adulterie with his owne wife, that in this filthy ſort loueth her, and doteth ouer her vnmeaſurably.

Whether they entered into the eſtate of wedlocke, for any other endes, than thoſe

for

for which God ordained and instituted matrimonie. *7. Commandement.*

Whether they haue exceeded the lawful bondes and measures (in any respect or circumstance) of Matrimoniall loue.

Whether they haue vsed or shewed any signes of wanton & lasciuious behauiour, in the sight and hearing of others, namely, of young children and maidens.

Whether they haue in their house, any vtensiles, furniture, instrumentes, or stuffe, that may allure eyther them or others to any vanity, wantonnesse, or dishonesty, as Pictures, Tables, &c.

Whether they haue been carefull and circumspect to see their whole household, that is to say, their children and seruants, chastly and shamefastly brought vppe in all good nurture and honestie.

Artificers, Painters, Caruers, Grauers, Huckesters, Retaylours, &c. Whether they haue *Tailers, Painters*

7. Commandement. Semsters, and other artificers.

made or solde any wares, garmentes, or instrumentes which the buyers doe abuse, conuert, & occupie, for filthie purposes, and paltering deuisers. Some make and sell painting for faces, some ceruse and pomadoes: some staring ruffes, garish Cawles, &c. all which are toyes arguing the vanity, follie, vncleannes, and nicitie of meacockes and wantons.

VVhether they haue painted any counterfaites, engrauen any images, or made any picture in tables, in haftes of knives, in pots, in Arras, in Tapestrie, hanginges, or any such like representing filthinesse, baudrie, vnchastity, or any way inducing and drawing the beholder too vile and vnchast cogitations?

Inholder. Tauerner Victualer.

Inholder, Vintners, Tauerners, Victualers. VVhether they receiue or keepe any harlots, and misliuing women in their houses, or any other infamous persons whatsoeuer, liuing by the shamefull practise of baudrie.

Musi-

¶ *Musitian., Stage-players,* Whether by singing or playing on instruments of Musicke, or in shewing any actions or iestures of scurrility, they haue moued the beholders and hearers, to lasciuious dācing, wantō thoughts, or vnchast actions,

7. Commādement. Musitions, Minstrels. Stage-Player.

Finally, whether in committing any afore named offences, thou hast giuen any occasion vnto others to do the like: that is to say, whether either by thy filthy words, or dissolute deedes, thou hast ministred offence and cause of stumbling to other weake ones.

Againe, whether when thou hast seene others committing any of these faults aforesayd, thou haue secretly consented vnto thē neither staying and hindering their euill, neither reprooving it, neither yet giuing any token or significatiō of their mislike therof, whereas vpon occasion & opportunitie, thou both mightest & oughtest so to haue done. Consent, as well secret as open, ma-

8. Cõmaũ demeũt.

eth thee guiltie of treſpaſſe.

The eight Commandement.

Thou ſhalt not ſteale.

Sinnes Inward.

WHether thou haue caried a mind deſirous euery kind of way, or any kind of way, either by hooke or crooke, to increaſe thy wealth, and inrich thy ſelfe.

Whether, thou take ſuch inward ioy & pleaſure in thy goods, that thou canſt not find in thy heart willingly to depart with any of them.

Whether, when thou haſt ſuffered any loſſe, or receiued any hinderance in thy goods, thou haue taken ouer much ſorrow & griefe for the ſame. For this to do, is an euident token of noũble auarice.

Whether thou haſt deuiſed in

thy

thy mind, how and which way thou mightest catch into thy clouches and possession, any other mans liuing, lands, inheritance, goods, wares, furniture, vtensiles, or stuffe.

8. *Commandement.*

Whether thou hast euer layd any plots, or deuised any shifts, to intrappe any man in his dealings, or to preuent and hinder him of his commoditie.

Whether thou hast bin agrieued, and sorrowfull at another mans prosperous successe and welfare: as though another mās commoditie hath been thy hinderance and discommodity. And hereunto are to bee referred all the tricks and points of secrete spight and hollow enuie.

Whether thou hast imagined with thy selfe how thou mightest hinder any other man, either in fame, credite, honour, or estimation.

Whether thou hast euen vnwillingly and as it were, with griefe of mind, yeelded that to another, which in right was his

owne

8. Commandement.

owne: and whether thou hast not beeu willing to depart, euen with somewhat of thine owne.

These & many such like, being but thought and conceiued, euen in the mind, do make vs guiltie before God, yea, although actually they be not done.]

Sinnes externall and outward.

WHether either priuily or apertly, with the owners knowledge, or without it, and whether against the good will of the proprietarie, whosoeuer hee be, whether he be kinsman or friend-man, neighbor or forrainer, friend or foe, thou hast raked and hailed his goods vnto thee.

Whether whē thou hast found any thing by chaunce lost by another, thou haue kept it still to thy selfe, and hast not sought meanes and occasion to restore it to the right owner.

Whether when thou hast borrowed any instrument, toole, or

other

other thing, thou haue vſed it to other vſes, then it was purpoſely agreed vpon, and lent thee, and that without either the thinking, opinion, conſent, or will of the owner.

8. Cõmon demeanr.

Whether thou haſt omitted to reſtore backe any thing that hath beene lent thee.

Whether, as it were in the way of ieſt, thou haſt gotten and receiued any thing from another, not minding to reſtore it, & doeſt ſtill detaine & keepe it to thine owne vſe.

Whether thou haſt euer practiſed theft, or committed any robberie by the high way.

Whether thou haſt practiſed piracie on the Sea, or aſſociated thy ſelfe with pirates and rouers.

VVhether thou haue fired, or any other like way ſpoyled thy neighbours houſe, ſubſtance, or goods whatſoeuer.

VVhether thou haſt wrought any hinderance, and procured any loſſe to others, either by hur

ting

6. Commandement.

ting their Cattell, Fishes, Foules, Trees, Corn, Gardēs, Orchards, Children, Seruants, &c.

VVhether thou hast purloyned and taken away any church furniture, seruing for the Ecclesiasticall ministerie, which kind of sinne is commonly called *Sacrilege*, & is deemed worse then theft.

VVhether thou hast giuen or lent to any person that which was none of thine own, & wherwith thou haddest nothing to doe.

VVhether thou hast not faithfully kept such things as haue beene vpon trust committed vnto thee, in such sort as honesty and conscience required.

VVhether thou hast refused iustly to pay the hirelings, and them that haue laboured with thee and to thy vse, their wages and hire; and whether thou haue defaulked, nipped or abated any part or parcell thereof.

VVhether thou hast refused & denied to bestowe thine almes

vpon

vpon the poore, asking the same of thee, or desiring to borrowe something of thee: or whether thou haue more then halfe vnwillingly bestowed and lent the same.

8. Commandement.

Whether in making diuision of things to be shared betweene thee and others, thou haue fraudulently, and either secretly or openly catched more for thy portion and share, then thy part amounted vnto.

Whether thou hast giuen ill wordes, or beene any way offended with him that hath required and demanded his right, and that which was his owne, at thy hands.

Whether, when thou hast seen an other like to fall into any danger, trouble or hinderance, thou haue giuen him warning afore hand to take heed.

Whether thou hast subtilly practised with others to crosse-cut thy brother in any bargaine, or to preuent him of his commoditie, or whether thou hast at-

8. Commandement.

tempted or done any thing to that end.

Whether thou hast bereft, or by any meanes empaired any mans good name and fame, which all honest men doe more esteeme (and that worthily) then either money or any other worldly treasure: and whether thou hast done it secretly and closely, by vndermining his credit with lewd speeches; or by affixing and setting vp infamous and slaunderous libels or pictures, or by openly charging him with some crime not committed; or if it were committed, yet secret and not knowne: or by exaggerating another mãs fault; or through thy silence and dissimulation soothing a matter as though that were committed, which in very deed was not cõmitted; or by accusing of him before a Iudge, and that not so much for any loue thou beares to iustice, as for malice & spight to the partie, & for desire to doe him a shrewd turne.

Whether thou haue lent out thy monie, corne, wine, or any other thy goods, with condition to receiue againe more then thou lentest and gaue out, whether the same be in money, or in ware, or in any other thing what soeuer.

8. Commandement.

Whether for lending any thing thou hast taken to pawne, apparrell, horse, house, ground, &c. Which pawne thou hast in the mean while vsed and worne, without allowance or abatement of any part of the principall summe.

Whether, when thon hast lent vnto Merchants, Occupiers, and Artificers, any money, thou hast done it in hope to partake with them, in the gaine which they make with the money borrowed of thee.

Whether thou hast bought land or any other thing, at a higher price then it is wel worth; but yet with this clause & condition, that the partie which selleth it, shall be bound to buy the

same

8. *Commandements.*

same of thee againe, and thou in the meane space till he redeeme it, take and enioy all the profite and commoditie arising, and growing thereof to thine owne vse. This cunning shift is termed *Cloaked Vsurie*. For they cleanly couer it with the honest names of buying and selling, whereas being well considered, it is nothing else but plaine mutuation.

VVhether thou hast borrowed vpon vsurie, when thou haddest no neede, but onely to lend out the same money againe to others, for greater gaine and bigger vsurie: or whether thou borrowedst it to spend & consume vnthriftily.

VVhether any person haue wastfully spent his wealth, or lewdly and in dissolute company made hauocke of his thrift, whereby he hath afterwards bin driuen to be burdenous & chargeable vnto others.

For the trade of life.

1. Commandement.

Cleargie-man or Minister of the church

Minister of the Church. WVhether he were preferred to any spirituall function, or whether he himselfe haue preferred any others for reward and gaine, or vpon any other such considerations, to and fro had and concluded, as might well be reckoned in lieu of reward or money. This foule crime (because of *Simon Magus*) who desired with money to buy the gift and power by laying on of hands, to giue the holy ghost, is now called *Simony*.

Whether for doing his dutie in celebratiõ of the Sacraments, and other offices appertinent thereunto, he haue purposely respected gaine and reward.

VVhether he entered into the office of the ministerie for gain, ease, and commoditie, rather thẽ for any other cause.

*W*hether he haue left one Church, and gone to another, in

hope

8. Commandement.

hope of bigger commoditie and greater gaine, or any way thereby, seeking with more wealth to inrich himselfe.

Whether he haue suffered the goods of the Church so to bee imbezilled & wasted, that thereby the Ministers and poore people hauing their maintenance & liuing by that Church, are nipt and skanted, and cut short of necessaries for their sustentation.

Whether be receiue and take the profits of sundrie Churches, without a iust & necessary cause. I meane that to be a iust and necessarie cause, when of the profites of that other Church, a Minister cannot maintaine himself; or when as at that time there cannot another fit be found able to take the charge of the same.

Whether he haue caused the goods & reuenues of the church, whereof he hath charge and gouernment to bee bestowed and imployed to those vses, which in right they ought to be: namely, to the maintenance of the Ministers,

sters, exhibition to poore scholl-lers, relieſe of aged perſons, wi-dowes, Orphanes, fatherles chil-dren, &c.

8. Comma-dements.

VVhether in diſpoſing & be-ſtowing of the goods of the Church, he haue giuen more thē meet was, to thoſe that had leſſe neede, neglecting thoſe, whoſe neceſsitie and want in all equity and conſcience, ought to haue bin ſpecially relieued.

*W*hether he hath conuerted the ſtipend & maintenance which he hath receiued of the Church, vpon neceſſarie and honeſt vſes, namely in keeping and nouriſh-ing an honeſt and well gouer-ned family, and in relieſe of the poore, not conſuming the ſame in ryot, in banquetting, in bra-uerie, or among harlots, &c.

*VV*hether he haue pulled or taken to himſelfe, any thing as annexed to his Church which in truth is not annexed vnto it.

*VV*hether hee haue receiued the profite and ſtipend of any Church, whereon hee hath no

Commandement.

care to bestowe any trauell o
diligence in teaching.

Whether of those things th
belong to the church, hee han
translated any thing to other v
ses, then he ought to do, & han
committed and referred the vs
thereof, to any such as doo n
maner of good to the Church.

Whether he haue admitte
or allowed any phantasticall o
pinions, or pickpurse rites, wh
by the minister and such as seru
in the church, doe make priua
gaine: of which sortes bee, th
dreaming opinions, and super
stitious rites, of deliuering soule
for money out of Purgatorie, o
merites and satisfaction for sin
of pilgrimages, of kissing & of
fering to carued Images, and re
liques of the dead, &c.

Ciuill Magistrate.

*Q. Gouernour of the Commo
wealth:* whether he attained th
dignitie, prelieminence & pow
er, whereunto hee is aduance
truly and iustly, that is to say
without fraud or deceit, witho
force or violence, and witho

wron

wrong to any maner of person,

Whether he haue so behaued himselfe toward his superior magistrate, as hee ought to haue done, yeelding vnto him all due honour.

8. Cõmandement.

Whether he haue offered or done wrong to any other, being placed in dignitie and office, although somewhat his inferior, denying vnto him his lawfull right, authoritie, fees, reliefues, seruice, and appertenances to his place and calling appendant, & also haue affoorded vnto him assistance, aide, defence, and such like.

Whether he haue incroched vpon any other mans right, or chalenged to himself that which belõged to others: forciblie wresting & drawing that within the compasse of authority, wherein hee had no interest, prescribing lawes and orders to them, ouer whõ his authority stretched not.

Whether he haue omitted & forestowed, to helpe and defende such as were committed

(in

8. Commandement.

(in trust) vnto him: insomuch that through his carelesse & wilfull negligence or malice, they haue suffered harme, & incurred inconuenience.

Whether he haue inioyned & assessed those to payments of money, taxes, tribute, custome, and impost, ouer whome he had no authoritie, and then also when as no neede was, or otherwise then was euer afore time, either vsed or heard of.

Whether he haue giuen commandement for any manner of things, as hauing authoritie so to do, when as in deede hee had none at all.

Whether he haue empaired, diminished, or taken away the liberties or immunities and priuileges of the Church, or common wealth.

Whether he haue promoted or suffered any being promoted to execute any publike offices, being men ambitious and couetous, pittifully polling the poore people with their craftie & co-

lourable

lourable deuises.

8. Commandement.

Whether hee haue beene remisse and negligent to represse and punish robbers, Theeues, & rouers, & such as any way were giuen to pillage, rauine, and pilferie.

Whether he haue seemed in any sort to fauour, defend, and beare with vsurers.

Whether hee haue suffered Palmesters, Fortune tellers, Stageplayers, Sawceboxes, Enterluders, puppitplayers, loyterers, vagabonds, landleapers, & such like, cozening make-shifts, to practise their cogging tricks, and rogish trades, within the circuite of his authoritie, and to deceiue the simple people with their vile forgerie and palterie.

Whether hee haue suffered false measures, false waights, and excessiue prices of thinges by little and little to grow vp & be vsed.

Whether hee haue deuis. d & made any new lawes, as traps & snares to catch the seely people

8. *Commãdement.*

vnawares withall, ſeruing for none other purpoſe, then for his own priuate gaine and commoditie.

Whether when hee ought to haue puniſhed according to the ſeueritie of the law, hee hath rather reſpected money, and receiued large bribes, thereby defeating the meaning of the law, and making open ſale of iuſtice.

VVhether he haue aduanced any to publike offices for money, and whether he haue giuen falſe and wrongfull iudgement, ſitting vpon the bench of iuſtice.

VVhether he haue ignorantly, and vnwittingly giuen wrong iudgement, for that he had not ſufficient skill in the lawes, or becauſe he tooke not the aduiſe of ſome skilfuller, and more learned then himſelfe.

VVhether he haue refuſed to giue ſentence vpon any matter fully trauerſed and effectually pleaded; or whether he haue for the nonce, and of ſome ſet purpoſe delaied, & deferred iudge-

ment

ment, whereby euen in that respect, any person hath sustained losse and hinderance. 8. Cõmandement.

VVhether he haue drawn into question and controuersie, any matters impertinẽt to the cause, or to the which the partie accused is not bound to answere, and whereby any person is preiudiced or damnified.

VVhether he haue had speciall regard and care of the cases of poore widdowes, fatherlesse children, and such like persons, (which for the sundrie distresses whereunto they be liable, are by the lawes tearmed miserable) & whether he haue bin very circũspect that they should not any way be iniured.

VVhether he haue prohibited or any way stayed such as haue felt themselues wronged and oppressed, from appealing to some higher Magistrate, or to implore helpe, & seeke for aide at some other.

Captaine in wars, & *Souldiour*. VVhether being a Generall or *Warrier*.

8. Commãdement.

Captaine in the wars, he receiue pay of his prince, for mo ſouldiors then hee hath indeed vnder him; & whether in his checkroll, or muſter booke he ſet downe a greater number then is true.

*VV*hether hee haue by vniuſt wars ſpoiled and ranſacked any.

*VV*hether for any priuate hatred, or other euill affectiõ whatſoeuer, in thoſe wars that haue bin iuſt, he haue commaunded, or procured any to bee deſpoiled, whom he ought not to haue inuaded.

*VV*hether he haue cõducted & led his ſouldiors by ſuch waies & to ſuch places, as hee ſpecially ought, & as were moſt behouefull & expedient; & hath not rather for money led, or cauſed them to be conueighed & led to other places, then he ought to haue done.

*VV*hether he betooke himſelf to the warres, in hope rather of ſpoil & pray, then for loue to his country, & care of the publike peace & tranquility. There be almoſt

most infinite wayes, whereby these kind of people do pitifully transgesse & breake this present eight commandement.

8. Commandement.

¶ *Doctor, Teacher,* or *Schoolemaster:* whether he haue taught his schollers more negligently, more seldome, or not so faithfully as hee ought in conscience to haue done; as one that only respected his stipend, hier, wages, preferment and commoditie.

Doctor.
Graduate Schoolmaster.
Reader.
Teacher.

VVhether hauing a publike stipend, or fee appointed vnto him, and the same reasonable & sufficient ynough, he haue exacted or receiued for the same his reading, any thing more of his schollers and auditors.

VVhether he haue receiued and gotten the degree of Doctor, or Master, the rather therby to procure vnto himself the greater gaine, and the easier to deceiue, thē for any honest & godly respects.

VVhether in fauour of any (& especially for money) he haue defined and set down that for right

8. Commandement.

and true, which was otherwise.

VVhether being greased in the hand with gifts and rewards, hee haue ouermuch cockered, dandled and wincked at some of his schollers, not enioyning them to their ordinarie exercises, or not setting thē to their wonted scholasticall taskes, as other of their fellowes be, or in not checking and correcting them when they haue beene disobedient & done amisse, but suffered them to haue their owne will, and to run riote at their owne pleasure.

Scholler. Student.

¶ *Scholler*: whether hee haue wastfully & vnthriftily spent the money which his parents disbursed and defraied for his charges and necessaries.

VVhether he haue mispent his time, which he ought to haue bestowed at his booke & study

Lawyer. Atturney. Aduocate Scriuener. Notarie.

VVhether be haue giuen his mind to his booke, or to any certaine trade of life, chiefly and principally respecting gaine & lucre thereby.

¶ *Aduocate, Atturney, Proctor,*

Scribe

Scribe, Lawyer: whether he haue taken vpon him to defend any cause, as iust & right, (which hee knew to be vniust) & again haue impugned any cause which hee knew to be iust.

8. Commō dement.

Whether for his owne gain & commoditie, he hath caused mē to go to law together, and bee at charges for matters that otherwise might quietly haue bin ended, without any great troubles and expences in law.

Whether he haue vsed any dilatorie pleas, or any other course then he ought to haue done, to the hinderance and detriment of either partie.

Whether through negligence, vnskilfulnes, or any other defect and fault in him, he haue lost & ouerthrowne a good & rightful cause.

Whether he haue bewraied any thing to the aduersary party, wherby his own client hath bin ouerthrowen, & the other partie gotten the vpperhand.

Whether he haue refused to

8. Commãdement.

deale in the causes of the poore, needie & moneyles, & only framed himselfto the rich & wealthy

Whether he haue taken too large fees of his Clients.

Whether being a *Notarie* he haue falsified, forged, depraued or defaced any instrumẽt or writing either by rasing, adding, enterlining, altering, or by what other way soeuer.

Whether he haue omitted & left out any thing, concerning either substance or forme, in the penning, enditing, and setting downe of solemne deedes, authẽticall instruments and writinges of recorde.

Whether in any instrument he haue dissembled, omitted, transposed, or forged any thing contrarie to law, or done any other act, whereby another is afterward damnified.

Whether he haue framed or procured any instrumẽt to emboldẽ, harden, & fortify wicked & wilful persons in their rashnes, auarice, and headie wilfulnesse.

whether

Whether for making any instrumēt he haue taken money of thē, of whom he ought not to haue had any: or whether more thē was due to him for the same.

8. *Commandement.*

¶ *Phisition, Apothecary*: whether being a Phisition; he haue extorted, & exacted, at the hands of the rich, more then the money agreed vpon between them, and more then any reason afforded, for his paines & counsel: & as for the poore (whō he deemed vnable to pay) whether he haue vtterly refused, or beene vnwilling to visit or goe vnto them.

Phisition Apothecary.

Whether being an Apothecary or ointment maker, he haue cōfected & made baggage, corrupt, or counterfeit medicines, either simple cōpound, & the same sold at so deare a price, as those that were good, soueraigne, cordiall & sound. For herein is a double fault committed, the one in respect of the wares themselues, the other in respect of the price.

Merchant Chapman Seller of ware.

¶ *Merchant, Chapman* whether he exercise the trade of Merchā-

8. Cõmandements.

diſe rather vpon a couetous deſire, immoderately to enrich him ſelfe, & to ſcrape together great wealth, then therby to gain measurable ſubſtance for the neceſſarie ſuſtentation & vſe of his life, or therwith to benefit and helpe with his trauaile, the publike ſocietie of his countrey.

VVhether he haue conſpired and confederated with others of his owne trade, ſelling the like wares that he doth, vpon ſome certaine high and greate price, whereby there cannot but enſue of neceſsitie, a great dearth in the common wealth.

VVhether entering into copartenerſhippe with others, hee keepe backe, and retaine to his own vſe, ſome part of the gaine, defrauding by cancealment, his Copartener, of his moity and portion.

VVhether in ſelling his wares to one that is not able in hand to pay downe ready money or wares, but craueth ſome reſpit of time for the payment

thereof, hee haue rated the same wares, in respect of the forbearance, at dearer and higher prices, then they were worth.

8. Commandement.

VVhether he haue bought aforehand for readie money, wheate, wine, or such like commodities, to be deliuered vnto him at a time agreed vpon after; but yet better cheape then the same were esteemed at, euen thē when the bargaine was made; or like ynough to be afterward: as if, for ten crownes, hee bought that, which a little while after he was sure to sell againe for twelue crownes, &c.

*W*hether in barter & exchange of wares for wares, hee haue strictly exacted and hucked wares from the other partie, which he was well assured were more worth, and cost dearer, thē the wares that he in lieu thereof deliuered.

*W*hether hee haue bought naughtie, corrupt and mustie wares at some small price, in hope to retaile and sell them a-

gaine

8. Commãdement.

gaine, for good and perfect, and at such price, as good, sound & perfect wares are sold for: or whether, knowing them to bee faultie and naught, he haue purposely and wittingly mingled them with others that were good, perfect & faultlesse wares.

*W*hether hee haue bought stollen goods, knowing or suspecting them so to be.

*W*hether hee haue vsed any sleight, collusion, or deceipt, either in word or deed, therby the easier, and the dearer to sell his wares.

*W*hether he haue duly paied the impostes, custome & such like charges, where and when he ought so to haue done.

Whether in the exchanging of forraine & vnknown coine, hee haue wittingly committed any fraud. Whether, for the only & meer exchãge, he haue intended, couenãted, bartered & bargained cõcerning the price in forer sort; thẽ hath lightly bin aforetime vsed.

whe-

*W*hether he haue practised any maner of commutation or exchange, thē that which was publikely, & commonly vsed, and among exchangers, for the most part ordinarily frequented. 8. *Cōmandement.*

¶ *Broker*: whether he haue bin a mediator or a driuer of bargaines, & contracts, which hee knew to be vnconscionable & vnlawfull, as namely, grounded vsurie, or otherwise any maner of way, for the hidden craftines secretly lurking therein, hurtfull and damageable. *Broker.*

*W*hether he haue subtilly & craftily procured and egged the one of the parties to cōsent, & do that which afterward (when he feeleth himselfe bitten & hindered) he hath had good cause to repent. For doubtlesse, the cōmon vse and fashion of Brokers is, to respect, and specially to fauour the one of the parties contracting, aboue the other: & also to gape after his owne priuate gaine.

¶ *Treasurer, Receiuer, Guardi-*

an,

8. *Commãdement.*

an: whether he haue at any time disburſed & laid out the publique money, or the Princes treaſure committed to his cuſtodie, for his owne priuate gaine, as namely in traffique of merchandize, buying and ſelling, purchaſing, lending out, &c.

wife.

¶ *Wife*: whether ſhe haue ſtollen away, or priuily ſuborned one childe in ſteede of another, or layde another womans childe in the place and ſteede of her owne: Or whether ſhee haue named and affirmed the childe whome ſhee hath borne in adulterie, to bee the lawfull childe of her husband. Theſe kinde of children doe ſundrie times carrie away from many rightfull heires rounde portions of their inheritance, yea, and ſometimes goe away with the whole. And therefore is this a moſt grieuous and haynous ſinne.

Whether without her huſbandes knowledge and conſent, ſhee haue giuen awaye,

conuai-

conuayed, aliened, or with dainty fare wasted his goods & substance. 8. *Commandement.*

¶ *Artificers, Labourers*: whether they exercise any trickes or feates to adulterate, corrupt, forge, iumble, marre, mingle, foist, or depraue any thing that they do: or whether they keepe backe, or purloine any thing of that which is committed to them in trust to doe; which the partie (bespeaking it to be done) cannot easily find out and espie. Of which crew are *Taylers, Millers*, &c. *Artificers Labourers*

Whether when they haue beene hyred to do any worke, they haue laboured faithfully and as their dutie required.

¶ *Husband-man, Farmer*, whether hee haue iustly, truely, and faithfully payed his tythes, and other duties. *Husband-man. Farmer.*

Whether he haue hindered & iniuried his neighbours in their grounds, fields, & medowes, by putting in his cattell, or by driuing thē through that way, or by

making

8. Commandement.

making courses, and chanels to conuey & get the waters frō thē, or any other way whatsoeuer.

*VV*hether through his negligence or spight he haue suffered their ground to be in any parte spoiled, or their Oxē, Kine, Horses, Sheepe, or other their goods and cattels to be hurt, whereby the owner is apparantly dānified

Monier.
Minter.

Monier, Minter: whether by the art of Alchymie, or any other deuise, he haue mixed mettals together, vttering base coine for perfect and good sterling.

Clothier.

¶ *Clothier:* whether he haue sold Clothes made of course wool, in steed of fine and good wollen clothes.

*VV*hether, knowing some fault in the Dying of his clothes, he haue wittingly concealed, & purposely dissimuled it.

*VV*hether hee haue sold his clothes for fully wrought, and throughly readie, when they haue not beene fully, throughlie, and workemanlike finished.

Whether he haue according to bargaine and promise, faithfully payed his worke folkes, as Carders, Spinners, weauers, Fullers and others, of whome hee can not but haue alwaies a great many. 8. *Commandement.*

Vintner, Tauerner. Whether he haue solde and retayled his wine, or other his drinke whatsoeuer, in such plight and sort, and none other, than hee receyued the same: that is to say, without any mixture of water, or other stuffe, and againe, whether in iust and true measure, &c. *Vintener. Tauerner*

Butcher. Whether hee haue sold the flesh of a rotten and infected Beast, in steade of sounde and wholesome. Againe, whether by iust and true weight. And againe, whether hee haue vttered and chopped away one kind of flesh in steade of an other, as Goates flesh, for Rams Mutton, &c. *Butcher.*

Baker. Whether hee haue vsed any sleight or deuise, to *Baker.*

make

8. *Commãdement.*

make his bread weigh heauie.

Whether hee haue changed the good meale and fine flower that others haue brought vnto him, putting worse in the place thereof.

Whether hee haue put more store of branne into his meale, than hee ought to doe.

Gamester

Gamester. Whether he haue accustomed to play for money, at any vnlawfull and forbidden game, as dycing, &c.

Whether hee haue beene importunate to entice others to gaming.

Whether hee haue wonne other folkes money by cogging and false play.

Whether hee haue played & wonne money of those that haue not any thing of their own or in their own power to loose: as Children, Seruantes, Prentises, &c.

Whether hee haue retayned and kept to his owne vse, the money and other thinges that he hath gained and wonne at

vn-

vnlawfull games, and haue not restored the same according to the very meaning of the law. 8 Commandement.

Whether any person whosoeuer hee bee, hath wasted his goodes, and money at playing and gaming.

Stage player, Bawde, &c. whatsoeuer is gotten by these naughty practises, and filthy trades, are to bee vnderstoode and deemed as lewdly and fraudulently gotten. And therefore all such are chargeable and liable to this crime of theft, and are bound in conscience to restitution. Stage-player. Pandar. Bawde.

Begger. whether being lusty and sound of lims, able to labor and get his owne liuing, he beg, and seeke almes abroade. In which doing hee doth rob and spoile those which are poore indeed, and feedeth himselfe with other mens labours. Begger.

Children, Boyes and gyrles. whether they haue giuen or accustomed themselues to filch fruite, meate or any other things Children. Boyes, Gyrles.

and

8. *Commãdement.*

and if they haue chaunced to finde any thing, whether they haue beene diligent and willing to restore it to the owner. For, from small pickinges, and filcheries, by little and little they wil grow to greater.

To conclude, whether in committing any of the aboue remembred sinnes, thou hast giuen occasion to others to commit the like: that is to say, whether by worde or deede, contrarie to the tenor and effect of this commandement, thou hast beene an offence and stumbling block to others.

And again, whether, seeing others to committe any of these aforesaide faultes, thou haue secretely thereto assented, not shewing any signe or token of thy great mislike thereof, when as good time and opportunity thereunto serued thee. For, not the actuall doers onely, but the consenters, eyther directly or vndirectly accessaries thereunto, be also faulty and guilty

9. Cõmandement.

The 9. Commandement.

Thou shalt not beare false witnes against thy neighbour.

Sinnes Inward.

WHether thou haue at any time dissẽbled the truth, or not vttered and maintained it, whẽ as often as conueniently thou mightest and shouldest: and whether slily and secretly, marking other folkes wordes and deedes, thou haue wrested and construed them to the worst part.

Whether thou hast attributed and ascribed to thy selfe more dignity, credite, reputation and desert, then there was any cause why: and whether thou hast wished an other mans estimation and countenance to be empaired or disgraced.

Whether thou hast enuied,

maligned;

9 Commã dement.

maligned or ſpighted at any others good giftes, whether they bee of the mind, of the body, or (as wee commonly tearme it) of fortune. For hereunto belongeth all malitious ſwelling, and ennious conceiptes of the minde, for the welfare of others.

Whether thou haſt ſought any meanes or wayes to diſcredite, annoy, or diſparage the fame of any other: and by thy ſiniſter reporting of them, haſt gone about to bring their credit into queſtion, and themſelues into danger among perſons of authority, and high calling, or any other whomeſoeuer.

Sinnes outward.

WHether thou haſt tolde any vntruth or lie, w hereby any matter hath gon awrie, or ſome loſſe hath enſued, or might haue enſued to any, whether the ſame hath been done in place of iudg-

ment,

ment, or else in the hearing and assembly of few, or in any other place.

9. Commandement.

Whether by any crafty deuise or peeuish exposition, thou hast in the hearing of others wranglinglie wrested any mans words or deedes whatsoeuer to other sense and meaning, then they were simply spoken and entended. Thinges amisse ought rather with lenity to be mitigated, than with extremitie to bee aggrauated and exasperated.

Whether thou haue of set purpose, depraued the good speeches, and orderly doings of others.

Whether thon hast prouoked any others to do the like, or hast seemed to allow, like well, and approue them that willinglie & wittingly haue so done: and neyther defended, excused, nor extenuated the matter, when as (notwithstanding) thou well knewest that it was falsely, maliciously, and vndeseruedly practised.

Whether

9. Commandement.

Whether thou hast contumeliously and reprochfully taunted, mocked, or abused any person, or as it were scoffingly, gybingly and iestingly so flowted him, that in the mean while thou both diddest and purposedst in thy minde, couertly, and poynantly to harme him.

Whether thou hast laid any fault to any mans charge, or made report to others, that hee hath committed some crime, whereof he is cleare, guiltlesse & ignorant.

Whether in reporting some offence or crime, which another hath in deed committed, thou haue odiously amplified, and by thy wordes made the same worse and grieuiouser than it was: either by adding, diminishing or altering, entending thereby to perswade the hearers to iudge and deeme the worse of the partie.

Whether thou hast maliciously published, discouered and made openly known, any crime

that was secret and hidden.

Whether thou hast brought complaint of any crime, being open and knowen to the higher power: but yet with a meaning and desire rather to hurt & vndoe, then to recure & amend the partie.

Whether being requested, enioyned or commaunded, thou hast at any time appeached or accused any, whome there was no need to bee accused, and specially, least of all by thee. Vnderstand this chiefly, when as Tyrantes and persecutors make inquirie and search for good & godly men, or at least for such as be no wayes harmefull to the Common wealth, &c.

Whether for flatterie thou hast extenuated any mans faultes, or extolled and highly amplified his actes and dealinges being but meane, and indifferently so, so.

Whether by appeaching, defaming, slaundering, and raysing odious reportes of a-

9. Cõmandement.

9 Commã dement.

ny others, thy drift were onelie to picke a thanke at the hande of some Great man, and thereby to insinuate thy selfe into his good will and fauour, with the ouerthrow, miserie, trouble & calamitie of the other, so by thee betrayed.

Whether thou hast beene careleſſe and retchleſſe to defẽd thine owne fame, credite, and estimation.

Whether thou haue any where gloryed in thy selfe, or immoderately boasted and bragged of thine estate.

Whether with a kind of glauering dissimulation, & painted hypocrisie, thou hast sought and desired to bee accounted an other man, then in truth thou was and art.

Whether thou haue publisshed, set vppe, or scattered abroade or causeſd to bee publisshed, set vp, and scattered, any standerous and infamous Libell, writing or picture.

Whether by any mans or

womans written letters, or by their houſehold folkes and familiars thou haue euer attempted and gon about to learn their ſecrets, to the entent to put him or her to ſhame and reproch, or to hinderance and loſſe. *9. Commandement.*

Whether thou haſt at length vttered, bewrayed and diſcouered the ſecret which thy neighbour or brother would haue had concealed, and which meete was to be concealed.

For the kind or trade of life.

Cleargieman or Miniſter of the church

GOuernour of the Church. Whether in his Sermons and exhortations he haue raſhly deliuered out things vncertaine, for certaine: things of ſmall moment, for matters of weight and great importance, & perhaps haue aduouched ỹ, not to be ſin, or not to bee ſo very great a ſin, which (indeed) hath bin great & hainous. And again, whether he haue approued, ratified and affirmed, that to bee

9. Commãdement.

right godly & true, which hath not indeed beene godly & true.

Whether eyther present by worde of mouth, or absent by letters, hee haue commended, or suffered any to bee commended, whome he well knew not worthy. And contrariwise, whether hee haue pretermitted or contemned any whome hee knew worthy of commendatiõs

Whether hee haue promoted or suffered any to bee promoted, beeing not afore examined, according to the rule of order and decencie, and that, least it should be perceiued, how vnmeete and vnfitte they were.

VVhether he haue giuen eare to any pickthankes, and whispering talebearers, by whose information and counsell, he hath attempted to do any thing, before he had throughly & effectually searched out the very truth of all thinges.

Magistrate, Iudge.

Gouernour of the cõmon wealth, whether, when he hath hadpower & authority to aduance and

put in office godly and worthy persons, hee hath vpon corrupte affection, rather preferred the vnworthy and vnfitte, than the fit and worthy, the cruell and bloudy minded, rather then the mercifull and gentle, &c.

9. Commandement.

VVhether hee hath acquited & pardoned any felonious & guilty persons, which by right ought not to haue beene acquited and pardoned, and contrariwise whether hee hath condemned any which deserued not to bee condemned.

VVhether he haue exponnded the law in any point, contrarie to the mind and meaning of the lawmakers. All captious sophistrie, and crafty wrangling is directly against this commandement.

VVhether hee haue so dealt with the rest of ỳ iudges & coũsellors, that hee hath eyther subtilly & deceitfully, caused thẽ to alter their opinions, being agreeable to trueth: or else hath so wroght with thẽ that they durst

9 Commãdement.

not ſpeake the truth: or whether he hath admitted & allowed none, but ſuch as hee knew would yeeld & conſent to his opinon.

VVhether hee haue forciblie extorted any confeſſion from priſoners, and ſuch as haue been brought into queſtion for ſome offence, or miſpriſion of office, vſing vnto them eyther threatning wordes, or elſe flattring and glofing tearmes, the rather therby to bring the party to anſwere to ſuch pointes, as hee needed not to aunſwere vnto.

VVhether in iudgementes hee haue any way ſwerued from the right forme of hearing and examining witneſſes, as in calling perſons to giue euidence which were vnfit, challengeable, or ſuſpected to beare ill will and hatred to the party.

VVhether hee haue beene an accepter of perſons in iudgemẽt.

Whether in theſe his hard & iniurious dealinges, he haue pretended or alledged impertinent

matter

matter or ill applyed and finisterly wrested for his purpose

9 Commandement.

Whether hee haue admitted in iudgement, any proofes, eyther artificiall or vnartificiall, wherein ill dealing, faulty proceeding, and erronious practises might easily be found.

Aduocate, Attorney, Proctor, Scribe. Whether being an Aduocate, hee haue craftily and vndirectly vsed any other kinde of pleading, then such as by the lawes is appointed and allowed.

Atturney.
Aduocate
Proctor.
Notarie.

Whether hee haue suborned and brought in or caused to be brought any false witnesses.

Whether to the Bill put in, he haue cunningly and subtelly added or detracted any thing, to the blindfolding of the trueth, or to deceiue and bleare the eies of the iudges.

Whether hee haue wittingly, and purposely alleadged for proofe of his matter, any motheaten, counterfeyt, or vnperfect lawes.

Whether the forer to hin-

9 Commãdement.

der his aduersaries cause, hee hath assumed and applied things to his purpose, which nothing appertayned to the cause in hand.

Whether hee haue giuen aduise and counsell in an ill case, and such as hee knew to bee vniust and wrongfull, to ouerthrow a iust, true & a rightfull matter.

Whether being a Notary or Scribe, hee haue done any thing amisse, in framing and making of instrumentes and writinges, to the breeding of error, quarrell hinderance, and discommodity to the parties. As when they omit or leaue out, adde or put to, dissemble, or conceale, doubtfully, intricately, and darkely set downe, or declare any thinges, and neglect or mistake vsuall course, and ordinarie forme, &c

Master of Colledge. Doctor. Teacher.

Doctor, Teacher, Schoolmaster, whether he haue preferred & promoted, or otherwise by letters commended to some publike

degree

degree of honour, as sufficient, learned & vertuous, such as were not (indeed) accordingly qualified.

9. Commandement.

Whether to the roome of a teacher or Reader, in a colledge of learned professours, hee haue chosen any such as he knew vnable and vnsufficient.

Whether he haue perswaded any parents or kinsemen, that their sonne or cosen did profite and goe forwarde in his studie: was thriftie, toward, & of good hope, when as he hath vnthriftily wasted both his time and substance and peraduenture also with lewde life hath runne ryote into all villanie and mischiefe.

Whether in his lectures hee hath taught any such things, whereby his hearers might learne & acquaint themselues how to denie and eclipse the truth, how with cunning shifts, and deceiueable coulours to iustifie a false hood, & how otherwise to beare and deceiue men, &c. As among some professours of Logique &

9. Commandement.

Rhethoricke we ſee it much practiſed.

Whether in diſputing, wittingly and willingly, hee haue ſtiffely impugned truth, and defended falſehood, and that becauſe he would not be thought to be vanquiſhed and ouercome, or in ſome ſort to looſe part of his credite and eſtimation.

Whether vpon any corrupt affection, hee haue leaned to any falſe dogmatiſts, and maintayners of erronious opinions; or haue ſeuered and ſequeſtred himſelfe from them that haue defended the truth.

Whether he haue vſed Sophiſtrie or any fraudulent arte, to winne credite, fame and authoritie to himſelfe in the ſchooles, or to draw vnto him many ſcholers, or thereby to chalenge power ouer others, &c,

Scholler. Student.

¶ *Scholler*: whether he haue procured and gotten, or for money bought the title of Maiſter, or obtained letters commendatorie, thereby purpoſing the

sooner to deceiue and blind the eyes of his parents or others, to whome he meant to goe.

9. Commandement.

There bee yet some other drifts, policies, and shifts packed betweene the scholler and the maister, which by these afore declared, may quickly be known and found out.

¶ *Merchants, Artificers, Occupiers*, and *Workemen*: whether they haue corrupted any wares, and offered them in sale for perfect and good.

Merchant Seller of wares. Artificers Worke-man Occupiers.

Whether in their barter and bargaining, they haue affirmed falsehoode, and dissimuled the truth; as when with an oth they doe not sticke to aduouch that their wares cost them dearer thē in truth they did: that they brought thē to their great costs and charges from places & countries farre distant off: that another would haue giuen a great dea'e more: that they loose by their selling thē at so low price: and wish many blacke curses to themselues, swearing & staring,

if

9. Commãdement.

if all be not as they say, &c.
O Lord who is able to recken vp all the lyes and untruthes, (euen vntruly to their own knowledge and consciences) which these sellers doe vainly lashe and bable out, to those that come to buy of them.

Whether in bargaining or any other action & dealing, thou haue promised to perform that, which thou hadst no purpose or meaning to accomplish.

Finally, whether in committing any of these aboue rehearsed, thou haue giuen occasion to others to commit the like: that is to wit; whether either by wordes or deedes against this commandement, thou haue bin the cause of offence and stumbling to others.

Againe, whether when thou hast perceiued and seene others committing the same, thou haue secretly in mind assented vnto them: neither reproouing nor staing and letting them, when (notwithstanding) time and place

hath well ſerued thee ſo to haue done.

The 10. Commaundement.

Thou ſhalt not couet thy neighbors houſe, neither ſhalt thou couet thy neighbours wife, nor his manſeruant, nor his maid, nor his Oxe, nor his Aſſe, neither any thing that is thy neighbours.

Sinnes inward.

THis Commandement teacheth vs, that God forbiddeth & condemneth in vs, euen al corrupt affections and cogitations. And therefore condemneth thoſe ſinnes which in our verie thoughts may be committed againſt the foregoing commandements, namely thoſe that bee of the ſecond Table. Thus wee ſee, that not our actions onely, but our verie froward will & cor- 10 *Cõmandement.*

10 Commandement.

rupt thought, is sufficiēt to make vs guiltie before God. And therefore there bee many pointes which thou art herein diligently & warily to call to thy consideration.

Namely, whether thou haue desired the dignitie, place, office, authoritie, power, glorie, countenance, and calling of any other, specially of thy superiour or equall; and whether thou hast practised any waies how to displace him, & settle thy selfe in his roome.

Whether thou hast gone about to hinder from preferm̄ēt, thine inferiour and vnderling.

Whether thou hast entered into any deuise with thy selfe, how thou mightest bring to passe this peruerse desire of thine in this behalfe. *These are directly against the fift Commandement.*

Whether thou hast felt within thee such wicked motions arising, that thou hast borne hatred to any, or wished any harm to his bodie.

Whether thou hast long dwelt in anger and malice towards any man, euen vnto an earnest & hartie desire of reuenge.

10 Commandement.

Whether thou hast had any determinatiõ to pursue with effect, these thy cruell desires. *And this is against the sixt Commandement.*

Whether thou haue felt thy flesh and thy wicked affections inwardly enflamed to desire vnlawfull copulation with any person, either present or absent.

Whether thou hast entered into deuise how to bring to passe these thy filthy desires. *This is against the seuenth Commaunde ment.*

Whether thou haue swelled with rancour and enuie, at the prosperitie and wealthy state of another, wishing the same to be thine.

Whether thou hast entered into any deuise, how to obtaine thy purpose, & haue thy desire. *These are against the 8. Commandement.*

10 Commãdement.

Whether vpon an enuious & malicious ſtomacke, thou haue bethought thee, how to diſable, empaire, and diminiſh any other mans fame, credite, dignitie, or eſtimation. *This is againſt the 9 Commandement.*

Sinnes externall and outward.

VVHether by any ſignes, tokens or arguments, as with thine eyes, beckes, &c. Thou haue ſhewed thy ſelfe to deſire and couet any other mãs goods, or to ſeeke meanes to vndermine and deceiue him.

Whether thou haue any way ſo to behaue thy ſelfe, as either by painting, pranking or garniſhing thy bodie, in bragging, boaſting, or making glorious ſhew and report of thy wealth, houſe, apparrell, furniture, money or ſuch like things, that thou haſt thereby occaſioned & prouoked another to couet and deſire thy bodie or thy goods. In this ſorte aud by this meanes,

thou

thou art the cause, of vnlawfull and forbidden concupiscences in another. *10 Commandement.*

For the trade of life.

WHether in that trade of life wherein thou liuest, thou hast euer had any vnlawfull thought, will, or desire, to haue any of those thinges in the former commandement expressly prohibited, to be brought to effect . and actually accomplished. And whereas wee doe not lightly put any of our actions in practise, but we first conceaue them in our minde, here doest thou plainely perceiue, that in this Tenth Commandement all those hidden, secret, and lurking cogitations, desires, wils and affections (for these euer go before the act or deede) are flatly forbidden, prohibited and condemned:

Finally, whether by any signes of cõcupiscence shewed by thee, thou haue giuen offence (that is

10 Commandement.

to wit) occasion of concupiscēce to others.

Againe, whether hauing perceiued and noted any signes of concupiscence in another, thou haue in thy secret conceipt, allowed and well liked the same.

And thus much generally and plainely spoken of the sins committed, against the Decalogue may suffice. Now let vs see how thou oughtest hereby to make profitable triall of thy selfe, and so to find out what manner of man thou art.

1 First it behoueth thee with all attention of mind to looke into these Commandementes & tables, and therein diligently to consider, whether thou find any thing that neerely toucheth thy conscience and person; that thou mayest perfectly see what speciall crimes & offences, thou art manifestly guiltie of, before the tribunall seat of God. For to this end properly was the law by God giuen, and to this end, haue we collected & framed this trea-

tise

tise, in such sort & maner as thou seest. 10 *Comandement.*

2 Secondly, thou shalt so throughly examine thine actiõs, that thou must looke well about thee, and consider againe and againe, whether in one and the selfe same action thou haue in many sortes highly offended God: that is, whether thou haue by the breach of one comman dement, transgressed mo. For this commeth often so to passe, as by example we will shew.

If thou haue corrupted any wares, or any other thing, which thy neighbour is to buy, & then sell them vnto him for good: first of all thou knowest that thou herein hast sinned against the 9. *Commandement*, which forbiddeth thee to giue false witnesse.

But if thou diddest it, with an intent and meaning to rake & scrape a priuate gaine vniustly to thy selfe, with the losse and hinderance of another, thou art therein guiltie of the breach of

8 Commandement.

the *8. Commandement*, whereby is forbidden all theft.

If furthermore in this behalfe, thou haue deceiued any that is thy ſuperiour, or that is linked to thee in blood, as thy Father or thy Mother: the Magiſtrate, the Miniſter of the Church, thy kinſeman, &c. Therein haſt thou tranſgreſſed the *fift Commandement*, of honouring Father and Mother.

To bee ſhorte, if this circumſtance do alſo concurre, that this craftie practiſe were by thee done on the Sabboth day, then haſt thou herin incurred the diſpleaſure of Almightie God for prophaning and not ſanctifying the Sabboth day. Laſt of all, it may be, that in this bargaining and ſelling, ſome ſuch wordes might paſſe from thee, as might make thee further guiltie. For if thou ſweareſt vainely, and without cauſe, with an intent & meaning to auouch any thing that thou wouldeſt haue to be beliued, then art thou therein guil-

tie of the *third commaundement*. *Thou shalt not take the name of the Lord thy God in vaine.*

10 Commandement.

Thirdly, we shall do well, in the examining and discussing of thy actions, to giue thee charge, circumspectly to consider euerie particular circumstance, to wit, the time, the place, the person, the cause, the end, the manner, the instrument, &c. No man will denie, but that the offence is far greater and hainouser, which is committed on the Sabboth day, or at such time as all men for some publike calamitie, are in a generall heauines: againe, when it is committed in the sight and face of many honest and graue persons: furthermore, when it is done by, or against any man in high authoritie: moreouer, whe no maner of alluring occasion went afore, to drawe or mooue thee to that euill. Therefore we may not slightly passe ouer, how much, and how greatly these circumstances doe aggrauate and augment thy fault.

4 Fourthly

10 Commandement.

4 Fourthly, it ſtandeth thee vpon, moreouer, often and many times to conſider with thy ſelfe, and plainely to confeſſe, that thou canſt neuer call to memorie all thy ſinnes committed: & againe, that thou canſt neuer exactly ynough iudge, how grieuous & deteſtable thoſe bee, which doe already come to thy remembrance. For truly and diuinely hath the Prophet ſet downe, *who can vnderſtand his faults? O cleanſe me from my ſecret faults.* For ſo ſtandeth thy caſe, that euen where thou leaſt thinkeſt, thou there ſinned moſt grieuouſly: and the things which thou thinkeſt well & iuſtly done, are in the ſight of God, and beefore the tribunall ſeate of the high iudge, vncleane, vnrighteous, and defectiue. And therfore the Prophet *Iſaiah* crieth out thus; *We haue beene all as an vncleane thing, and all our righteouſneſſe is as a filthy clout.*

Pſ.19.12.

Iſa.64.6.

Seeing therefore the caſe thus ſtandeth, it is thy part and dutie

plainly

plainely to confeſſe, that much ignorance remaineth in thee, & that the ſame is in thee a greate ſinne: for the which, vnleſſe God in mercie do pardone thee, hee may hurle thee headlong into eternall damnation. 1 *Cõmandement.*

5 Fiftly, thou muſt conſider that there is cauſe ynough to condemne and pronounce thee guiltie, for that thou haſt not done thoſe good workes which in the law are commanded. For looke how many ſinnes in euerie particular commaundement are forbidden, ſo many good works in euery commandemẽt are commanded. To euery ſin there ought to anſwere his contrarie, and that is, ſome good worke.

Now if thou throughly examine thy conſcience, thou ſhalt ſoone eſpie that thou haſt not performed, no not the leaſt part and portion of thoſe thinges which the lawe of God requireth at thy hands: yea, if thou narrowly ſearch euerie corner

10 Commandement.

of thy selfe, thou shalt finde that either thou hast fulfilled and performed nothing at all, or if thou hast performed any thing, yet shalt thou find it to be vnperfect, corrupt, and with some maner of contagion infected. For all our obedience is maymed, lame, & vnperfect. Wherefore thou must say as Christ hath taught vs all: *Although we have done all those things that are commaunded vs, yet are we vnprofitable seruants.* Againe, *the wisdome of the flesh is enimitie against God, for it is not subiect to the lawe of God, neither indeede can be.* Againe in the 7. Chapter. *I knowe that in me, that is in my flesh dwelleth no good thing, for to will is present with me but I find no meanes to performe that which is good.* And, *I delight in the lawe of God concerning the inner man: but I see another lawe in my members, rebelling against the lawe of my mind, and leading me captiue vnto the law of sinne which is in my members.*

Lu. 17 10

Rom. 8. 7.

Rom. 7. 18

6 Sin

10 *Cõmandement.*

6 Sixtly, thou muſt caſt in thy mind to conſider and record the the paines and puniſhmentes, which God threatneth and inflicteth vpon thoſe that diſobey and tranſgreſſe his commandemẽts. Of theſe paines, puniſhments, & plagues, ſome be corporall and externall, ſome ſpirituall and internall. Of the firſt ſort are, barraneſſe & ſterilitie of the earth, hunger and dearth, diſſentions & warres, diſeaſes, peſtilence, baniſhments, ſhipwrackes, inundations and ouerflowings, ſtorms, calamities burnings, &c. Of the latter ſort are, ignorance of the ſcriptures, famine of the word of God, blindneſſe of the mind, incredulitie and vnbeliefe, induration, or heardning of the heart, deliuerie and giuing vp into a reprobate ſence, &c. A great beadroll of plagues are reckoned vp in the twentie eight of Deuteronomie. But when it pleaſeth him, the Lord can and will ſend many mo then are there expreſſed. For hee daily *Deut. 28.*

10 Commandement.

prepareth and maketh readie new ſcourges and whips for diſobedient men, euen as they daily commit new ſinnes and offeces. For alas, what miſerie doe we now day by day taſt and proue? what dangers? what diſeaſes? What other incommodities, which as it is to be thought, were not ſo much as once known, by the very bare names, vnto men in the old time: not ſo much as once by any meanes ſpoken of? And withall, thou ſhalt remember & call to mind, the examples of ſuch as by the iuſt iudgements of God, are read and reported of, in the books of the ſacred ſcriptures, & others alſo, to haue beene plagued with theſe puniſhments, either bodily or ſpiritually: and it ſhall alſo much further thee, to adde hereunto ſuch as thou of thine owne knowledge within thy time and memorie haſt knowne to haue felte the heauie hande of God.

7 Seuenthly, it ſhall be very be-

houefull

houefull for thee to consider, that for thy sinnes and offences, others linked vnto thee in consanguinitie and kinred are punished, namely thy parents, thy children, thy brethren, thy sisters, &c. Euen as thou also somewhile must smarte for others sinnes. For thus doe wee miserable and wretched men drawe one another into daunger, and one of vs is guide and companion vnto another, in running headlong to the place of torment and damnation. This doth God himselfe affirme, when as in the beginning of his decalogue he saith: *I am the Lord thy God, a selous God, visiting the iniquitie of the fathers, vpon the children: vpon the third and vpon the fourth generation of them that hate me.* So for one sin of king Dauid, there were slaine many thousandes of his people: & for his adultery cõmitted with *Vrias* wife, the child which she bore him, died. And a gaine; for the sins of the people, the Lord setteth ouer thē cruell

1 o *Commãdement.*

1. *Chro.* 21 14.

2 *Sa.* 12. 18 *Iob.* 34. 30

10 Commā dement. 1. Sa. 2. 31

tyrants, and rauening hypocrits. *Hely* the Prieſt, and all his poſteritie, was puniſhed for the ſinnes of his children. Ah what a ſea of miſchiefes doth euen one ſinne bring with it?

8 Eightly, there is yet one thing behinde, to be conſidered, which is moſt dreadfull and formidable. By reaſon of thy ſinnes, thou art made guiltie of eternall damnation: and after grieuous puniſhmentes ſuſtained here in this world, there remaine yet behind other torments to be ſuffered in another, & the ſame much more terrible, bitter, and laſting. For there, both bodie and ſoule together are ſubiected and adiudged to eternall torments, and fire that neuer ſhall be quenched, which God from afore the beginning of the worlde hath prepared for the Diuell and all the contemners of his preceptes and commaundements. Now, how horrible a thinge it is, and what an vnſpeakable puniſhmēt it is, euerlaſtingly to be depriued

of

of the preſence and face of Almightie God, & to burne in hell with vnquenchable fire, that ſhal neuer be conſumed, there is no man that can ſo much as conceiue in minde or cogitation. 1 *Commandement.*

Goe to now therefore, whoſoeuer thou art, and by this that we haue alreadie ſpoken of the lawe of the Lord, learne to examine thy conſcience, & to make perfect triall and ſuruey of thy ſelfe. Doubtleſſe, when thou haſt a little while continued and gone foreward in this way and courſe which wee haue heere ſhewed, and attentiuely conſidered, ſuch things as haue been declared, I doubt not, but that thou wilt by and by, and without delay, euen with ſighes and teares, burſt out into this confeſsion, *O heauenly father I haue ſinned againſt heauen, and againſt thee: I am not worthie to bee called thy Sonne, I am not worthie to lifte vppe mine eyes towardes heauen.* Looke

10 Commandement.

how much I being once in Baptisme purged from my sinnes in the blood of thy sonne, and sanctified by receiuing the holy Ghost, did in the same please thee: somuch, againe, must I needes by reason of my manifold sinnes, since committed, displease thee. Now, the sinnes which I haue committed, if I should goe about to number them, they are infinite. For there is not one of thy holy preceptes and commaundements, against which I haue not committed many offences, and sundrie transgressions. Many be they, which I haue committed in acte and deede, and such as I haue not actually brought to passe and done, yet through my corrupt cogitations, and vncleane will, I am as deepely guiltie of, as if I in act had committed them. To be briefe, my sins surmount the sands of the sea, & if I make diligent search and inquirie of the grieuousnes of my sinnes, I truly find them haynouser & greater,

then

then I am able to vtter. What say I, vtter? Nay, then I can in mind conceiue, or in inward cogitation comprehend. Certes, so often as I looke into, and behold with the eies of my mind, my froward heart, cankered stomacke, peruerse disposition, euer enclined to euill, which thou Lord most cleerely and throughly seest, together with my desire and delight to performe the same, the verie remembrance of my great and grieuous maliciousnesse drieth mee into such perplexitie, that I no wayes know whither to turne me. *Whither Lord shall I goe from thy spirit, and whither shall I flee from thy presence?* Yea this further doth merueilously disquiet, torment and grieue me, for by my sinnes I haue giuen offence, that is, occasion of fall, and ruine to a great sorte of others, beeing harmlesse & honest persons. Wilt ỹ Lord as a iust & vpright iudge, require the blood of thē also at my hāds? what shal I further doe?

10 Commandement.

10 Commandement.

seeing I haue burdened & spotted my conscience, by assenting also to other mens sinnes? in not disswading & reclaiming them, before they did euill, and in not reprouing and rebuking them after they had done euil? ah how much better had it beene, that being a man I had neuer bin so familiar among men? What miserie is this? I am the cause of another mans offending, & another man likewise to me: & thus doe we all, encumber and loade one another with sinnes, & drag, pul, hale and drawe one another into the break-necke fall & lamentable gulfe of eternall damnation. If thou Lord wilt strictly looke what is amisse, & narowly enquire of our iniquities, O Lord who shall be able to abide it? Moreouer, when I do somewhat further consider my sinnes, I see a great heape yet behind, & many mo thē now come to memorie: many lewd prancks heretofore by me most wickedly haue beene done, which I then

Psa. 130. 3

thought

thought had not beene wicked, neither can I at this preſẽt houre ſufficiently ſo iudge and deeme of them: which ignorance, blindnes and infirmitie of mine in this behalfe, I muſt needes confeſſe (will I, nill I) to bee imputable vnto me, for a moſt grieuous & hainous ſinne. And herein I perceiue, that although I had committed none euill at all afore, yet to haue herein againe deſerued euerlaſting torments. I had almoſt ſayed, why Lord wouldeſt thou that this naughtie and corrupt ignorance ſhould thus originally be bred in vs, & thus ſtill to cleaue vnto vs? Alas, I haue no ſacrifice to offer vnto thee, to ſatisfie for mine ignorance. *10 Commãdement.*

Now what ſhall I ſay of my negligence in not doing thoſe good works, which thou in thy law haſt cõmanded & appointed? Or if I haue done any at all, yet was it not ſincerely done, but many wayes infected with hipocriſie, and other vices? for to omit a good worke, & to do an ill

10 Commãdement.

work, are with thee accompted a like. All theſe things therefore (I confeſſe) do moſt vehemently, (& good cauſe why) diſquiet & grieue me. For my ſins are they, for which, O God, thou iuſtly inflicteſt grieuous puniſhments and plagues, aſwell ſpirituall and internall, as corporall and externall. And whereas I daily finde the ſame by experience, true, partly in my ſelfe, partly in others, yet ſuch is my blindnes & hardnes of heart that I am nothing at all as yet mooued thereby vnto any repentance or amendment.

To all theſe aforeſaid euilles, there is to be added yet another heape of miſchiefes, vz, that for theſe ſinnes of mine a great many other innocents & guiltleſſe perſons be iointly with me, & for me wrapped in woes, and ſubiected miſerie, danger and inconuenience. O Lord, wilt thou thus in thy iuſtice deſtroy and make hauocke of thy iuſt, for vs being wretched, vniuſt, and miſerable

serable caitifes? Last of all, for these my great, hainous & manifold offences, knowne and hidden, priuie,& apert, there is due yet vnto me after this life, & after this temperall death, another death eternall, continuing euerlastingly in neuer dying torments. Is thy lawe(O Lord)being good, righteous and holy, thus beecome to bee vnto mee death? But I may not, nor I ought not, (O God) to ascribe and impute these most wretched miseries, and extreame calamities vnto thy lawe, but to mine owne peruerse, froward,& crooked affections, and to my generally and entirely corrupted will. 10 *Cõmi.in dement.*

To my selfe, to my selfe I say, must all this miserie be ascribed, and my selfe only may I thanke for all this heauie plight & wretchednesse. *O wretch that I am, who shall deliuer me from the bodie of this death.* Rom.7.2.

Here now hast thou as it were a certaine Mirrour or glasse, wherein thou maiest behold thy

selfe

1. Commandement.

selfe, what a one thou art in the sight of God, and in what law of God, accusing thee before the tribunall seat of iudgement. In this glasse of the lawe, thou maiest behold thy spirituall deformitie and ouglinesse, which thou must vnderstand so long to dwell, remaine, soiourne, and cleaue vnto thee, as thou continuest transgressing the lawe of God, through thy greeuous and daily offences.

CHAP. V.

Of Repentance, and also of Contrition, or Mortification.

Hen thou hast now thus far profited and reaped this benefite by the lawe, that thou art thereby brought to the acknowledgement of thy sins: the next is, with all thy minde

and

and vttermost endeuour to betake thy selfe vnto an earnest & heartie repentance, and to flee vnto Christ, for succour, pardon, and forgiuenes of all thy sinnes & offences. Vnlesse we acknowledge our sinnes, and earnestly repent vs for the same, wee shall (as Christ saith) perish. And the Apostle Peter setting before the eyes of the Iewes, their cruell, obstinate, and wilfull sinnes, when as he spake vnto them saying: *This Iesus whome God hath made both Lord and Christ, haue ye crucified*, brought them vnto an acknowledgement of their sinnes. And therefore anon after, in the same place, when as they by acknowledging their sinnes, were merueilously troubled in mind, and pricked in heart, he replyed vnto them and said, *Repent yee and amend your liues*. Therefore it is not sufficient to acknowledge our sinnes, but there must followe also an earnest and effectuall repentance, with all his circumstances and partes.

Luc. 13. 3.

Act. 2. 39.

Now, repentance is nothing elſe, but an earneſt conuerſion, and turning to God, of a ſinner, meekely and humbly acknowledging his ſinnes and iniquities.

And it conſiſteth ſummarily in theſe two pointes, contrition, & faith: as many places of the ſcriptures do plainely and euidently declare. *Repent* (ſayth Chriſt) *and beleeue the Goſpell.* Where the firſt member ſignifieth *contrition*, the ſecond *Faith*. Againe, *Repent ye of your former life, for the kingdom of heauen is at hand.* In which ſentence there is likewiſe both *contrition* and alſo *Faith* included. Hereunto alſo is to bee referred that, which is cyted and alleaged by the Apoſtle both in his Epiſtle to the Romanes, and alſo to the Coloſsians, touching mortification and alſo viuification.

Mar. 1. 15

Mat. 3. 2.

Rom. 9. 11
Col. 2. 12,

Contrition therefore ſetteth before our eies the heauie wrath of God, & the puniſhments due for ſinne: On the other ſide

Faith setteth before vs, the mercies of God, free pardone and forgiuenesse, and viuification or quickening againe. The one laieth open and discouereth vnto God, our wounde and disease: the other sheweth forth and receiueth from God a suppling salue, a mollifying plaster, and a soueraigne recuratiue medicine. The one groaneth vnder the burden of sinne, and sorrowfully bewaileth his heauy plight: the other bringeth easment, and affordeth refectiō. *Come vnto me* (sayth our Sauiour Christ) *all ye that labour and be heauie laden, & I will refresh you.* To be short, the one throweth downe to hel; the other fetcheth from thence, and lifteth vp to heauen. *Mat.* 11. 28

To drawe therefore the effect of all the chiefest and specialest points to be cōsidered of in this matter, into smal roome & briefe words: *contrition* is a most vehement affliction, troublesome vexation, & perplexed consternation of the mind, yea of the whole man, caused through remembrance

brance and acknowledgement of his sinnes: and also of a feare of Gods heauie iudgements and deserued punishments. So that all this abashment, vexation, affliction, perplexitie, and consternation hath his residence and dwelling in the mind: insomuch that although there appear withall sometimes vpon the sodaine, certaine outward tokens and externall signes thereof, as confession of the mouth, teares, sighing, groaning, abstinence from meate and drinke, loathing, renouncing or contempt of all worldly matters and externall dealings, with such like: yet because our question in this place is not of counterfeite, cloaked, dissembled, and vnperfect but of true, sincere, perfect, & effectuall contrition, we must needes sounde the verie depth of the heart, and the verie innermost and secret corners of the conscience.

And to this end are the words of the Prophet Dauid, where he

sayth: *Thou desirest no sacrifice, God, though I would giue it, neyther delightest thou in burnt offering. The sacrifices of God are a contrite spirit, a contrite and broken hart, O God thou wilt not despise.* And againe, *Heale me O Lord for my bones are sore vexed, and my soule is sore troubled.* And a little after in the same Psalme; *I fainted in my mourning: I cause my bed euery night to swimme, and water my couch with my teares.* So also Peter remembring and acknowledging how grieuously hee had sinned in denying Christ, *went out and wept bitterly.*

Psal. 51. 16.

Psal. 6. 2.

Ver. 6.

Mat. 26. 75

Seeing therefore that true, sincere, & not hypocriticall contrition, is a thing meerely internall, and spirituall, there is no man but wel vnderstandeth, that it is a spirituall gift, and a singular benefite of almighty God, who onely openeth the eyes of our mindes, to see and confesse our sinnes and offences. If then it bee the good gift of God, it

ſtandeth euery one of vs vpon, inceſſantly to craue at the hands of our heauenly father, to endue vs ſeely creatures, and miſerable forlorne wretches with his grace to vnderſtand and bewaile our grieuous ſinnes and wickednes, manifoldly committed. For whoſoeuer after his tranſgreſſion and fall, hath not this contrite ſpirite, this bruſed & broke heart, (as the Prophet tearmeth it) and this ſpiritual mortification for his ſinnes, to ſuch an one it may ſeeme, that the way to all recouery & amendment is ſhut vp and ſtopped.

For Contrition, is as it were a keye, that openeth and driueth backe the hidden bolt, and openeth the dore, which kept vs backe from comming againe to God. Neyther canſt thou alledge for thine excuſe, that thou lackeſt time, or that thou art not able to performe, and fulfill ſo many harde points, and difficult workes, whereby to teſtifie and declare thy contrition.

For

For seeing that it is holy resi-dent in the heart, and there one-ly consisteth, it is brought to passe, and performed in verie short space of time, yea in a very moment: and further, euen with the onely affections of the mind.

Moreouer, which will make thee more to marueile: that which thou once in this sorte faithfully & humbly atchieuest, remayneth firme, acceptable & ratified of God for euer after: so that thou haue a stedfast and an hearty purpose neuer againe to return to thy former wicked-nes. For in contrition, thou must wholy and altogether dye vnto thy sinnes: that is, thou must so renounce them, as though thou neuer intendest any more to haue any dealing therewith. And such (doubtlesse) was the Contrition of the Publican, whose wordes were very briefe and few: *God be mercifull vnto me a sinner.* Such Contrition was also in the thiefe, which was

Luc. 18. 13.

cru-

crucified with Christ, saying: *Lord remember me when thou commest into thy kingdome.* He therefore that will earnestly repent, and come into the fauour of God againe, must be touched with such an incomparable griefe for his sinnes committed, that he must resolutely and directly confesse himselfe to haue therby iustly deserued all those plagues, which God by Moses and the Prophetes hath threatned, and and thundered out vpon all the despisers of his word, and contemners of his Maiesty, and that if God being by nature most mercifull, should not vouchsafe to haue mercy and compassion on him, he must needes (and that presently) incurre the grieuous daunger, and feele intollerable smart thereof.

Luc. 23. 42.

Wee were purposed hereunto, to haue annexed some briefe and compendious forme of confession, and therein to haue made a plaine discouery and anatomie of all the affections of

a corrupt heart, and alſo to haue brought in, the ſorrowfull ſinner confeſſing himſelfe to haue iuſtly deſerued all plagues and puniſhmentes, aſwell of this life preſent, as of the life to come, and aſwell corporall as ſpirituall; and further alſo to haue deſcribed him, vtterly denying and renouncing himſelfe, and ſo hūbly ſtanding before the tribunall ſeate of the Lord, his God and iudge, ſubmitting himſelfe wholy vnto his diuine pleaſure and bleſſed will, wayting for that ſentence and doome, which ſhal beſt pleaſe him. But becauſe partly in the Chapter laſt afore, wee haue already in ſome ſort deliuered ſuch a confeſsion: and partly for that in the ſacred ſcriptures, many good & godly prayers are to bee found, ſet foorth by the auncient fathers, and holy men of God, euery godly, zealous and well diſpoſed man may therein vertuouſly exerciſe himſelfe, and thence take out for his godly comfort,

plen-

plentifull examples of Christian meditation.

Of this sort, there bee prayers for sinnes in Exodus, in the booke of Numbers, in Deuteronomie, Bookes of Salomon, Daniel. Ezra, Ieremie, &c. In the Psalmes also, there are many fitly agreeing to this present purpose, namely these, the 32. 36. 30. 50. 51. 56. 58. 62. 77. 78. 88. 90. 102.

Exod. 32. *Num* 6. 14. & 16. *Deut.* 2. *Pro.* 3. 13. *Dan.* 9. *Ezra.* 6.

CHAP. VI.

Of Faith, and how sinners are again iustifyed through faith in Iesus Christ.

AFter thou hast thus some space, like a guilty and suppliant suter, prostrated thy selfe at the feete of thy iust and righteous iudge, and art driuen vnto such a straite and narrow issue, that thou canst

not

not any manner of wayes denie but that thou hast deserued, and art most worthy of all terrible and eternall punishmentes, and with the feare of this iudgemēt, art very sore amased, tetrified, and perplexed, yea altogether mortified, and brought to deathes brinke. the next waye and remedie for thee now is, by fayth in the mercies of GOD to rayse vppe thy selfe againe, meekely and humbly craving pardon of thy sinnes and misdeedes. Vnto this humble prostrating of thy selfe, thou wast both profitably and necessarily driuen through humble confession of thy sinnes and meeke contrition of thy heart. But now thou must take heede and beeware that by consideration of the seuerity of Gods iudgements thou be not vtterly discouraged, and dashed out of countenance, and thereby enter into any dispaire, diffidence or distrust of the goodnes of God. It shalbe very requisite therefore for thy com-

fort, and as a soueraigne salue and cordiall medicine against this inconuenience, to lay down before thee, some holesome and healthsome doctrine, how thou shalt haue full remission & forgiuenes of all thy sins, through faith in Iesus Christ. Cain acknowledged and confessed his sinne, and being therefore in minde maruelously troubled, graunted it to bee most grieuous and haynous. Iudas likewise openly condemneth himselfe for his great guilt and treacherous crime in betraying his maister, publikely testifying and pronouncing Christ to bee iust and innocent: and further restoreth backe the moneye which hee had receyued. What will yee say, lacked in him here to bee done more? And yet neyther of them both obtayned pardon of their sinnes, and why? forsooth, because this free and franke confession of their sinnes was not accompanied with a liuely fayth, and vndoubted trust

Gen. 4. 13

Mat. 27. 3

in

in the mercies of God, for pardon and forgiuenes thereof, Contrariwise Peter bewayled, and wept bitterly for his sinne, but yet so, that in the meane while he shrunke not from his firme fayth. And therfore within a while after, he receyued a singular comfort and speciall consolation from the mouth of Christ himselfe, after his resurrection. Therefore it is out of all doubt, that fayth is altogether and necessarily behouefull to all true and penitent sinners, wherewith they may raise vppe themselues again, being thrown downe with the burden of their offences. And now, how truely sorrowfull and repentant sinners may by fayth, againe bee raysed vppe, wee will plainely and euidently declare.

Mat. 26. 15 *Mar.* 14. 72 *Luc.* 22. 32. *Ioh.* 18. 25 *Ioh.* 20. 15

Faith is a sure and stedfast trust, whereby wee assure our selues that God will performe vnto vs al those things y he hath promised, chiefely and specially spirituall benefites, and in them

remission of our sinnes, and righteousnes in Christ, and for Christ. Which is confirmed by the author of the Epistle to the Hebrues in these wordes: *Faith is the ground of thinges which are hoped for, and the euidence of thinges which are not seene.* The interpretation and exposition of which description (so farre as concerneth the vse and practise thereof) who so is desirous to know, may see set down in the 4. Chapter of the Epistle to the Romanes: Wherein after the Apostle had sayde that Abraham was iustifyed by faith, and that the inheritaunce of the worlde was giuen to him through faith: hee afterward addeth, that this reuerende and blessed Patriarch had respect vnto the goodnesse and power of God, *Whereby he quickeneth the dead, and calleth those thinges which bee not, as though they were: and therefore that aboue hope, that hee should be the Father of many nations, according to that which was*

Heb. 11. 1.

Rom. 4. 17.

spoken

spoken to him. So shall thy seede be: and hee not weake in this Gen. 15. 5
fayth, considered not his own body which was now deade, being almost an hundred yeares olde, neyther the deadnes of Saraes *Womb; Neyther did hee doubt of the promise of God through vnbeliefe, but was strengthned in the fayth, and gaue glory to God, being fully assured, that he which had promised, was also able to do it, and therefore it was imputed to him for righteousnes &c.*

Hereby may euery one easily perceiue that faith vndoubtedly believeth that those thinges shall bee performed, and through the goodnesse and power of God be brought to passe, which otherwise seeme neuer possible to bee performed: that faith doth alwayes looke into the promises and power of God: and finally that faith is an assured certaine, vndoubted, and inuincible perswasion, conceiued of the goodnes and power of God, whereby this glory is ascribed,

attributed, and entitled to God, that he both will & also ca̅ saue vs. All which are signified in that vsuall and accustomed forme of confession, which euery one priuately vndertaketh & pronounceth for himselfe, saying: *I beleiue in God*: For in these fewe wordes is set foorth & contayned the whole summe and signification of faith.

Now heare and marke in fewe wordes, how thou art iustifyed by Faith. Euen as the *Rom. 4. 5.* Apostle teacheth vs, that Abraham was iustified by faith without workes, and that his fayth and sure perswasion of Gods goodnes and power was imputed to him for righteousnes: so must thou make thy reckoning (whosoeuer thou bee that acknowledgest thy self a grieuous sinner, and that thou art guilty of the manifold breach of Gods law, and that thou hast no good workes of thine owne to oppose and set against the seuerity of Gods iudgement) that thou

likewiſe, and in the ſame ſorte, ſhalt be iuſtifyed by *Faith without workes*, as the Apoſtle in that Chapter euidently and plainely teſtifyeth. Hee ſayth, there alſo further, *that it is not vvritten for him onely, that it vvas imputo him for righteouſnes, but alſo for vs, to whom it ſhalbe imputed for righteouſnes, which beleeue in him that rayſed vp Ieſus our Lord from the dead: who was deliuered to death for our ſinnes, & is riſen againe for our iuſtification.* This therefore is required at thy hand (ſeeing thou haſt no manner of helpe in thy ſelfe, whereby to obtaine thy ſaluation, eyther by thy owne workes or any others) that thou conceiue aſure and vndoubted fayth, and a ſtedfaſt and firme perſwaſion of the goodnes and power of God, and that thou be fully perſwaded, and throughly aſſured in thy conſcience: that God the father, will receiue thee again into fauor, & he wil pardon & forgiue thee thy ſins, & that he wil iuſti-

fie and make thee righteous for his Sonne Ieſus Chriſt, as hee by his owne expreſſe wordes, by his holy Prophetes, and laſt of all, by the ſame his beloued ſonne, hath gratiouſly promiſed. For if from the bottome of thy heart, thou vnfainedly beleeue the promiſes of God, touching this matter made vnto the holy fathers of olde, bee thou aſſured that thou art in the kinges high way to iuſtification & ſaluation.

Theſe promiſes haue euer frō the beginning of the worlde hitherto being euidently continued, and ſhall to the worldes end be moſt faithfully and truly performed. Immediately after the tranſgreſsion and fall of our firſt parents Adam and Eue, this promiſe of Chriſt was made vnto them, when as the Lord ſpake vnto the ſerpent *I will put enmitie betweene thee and the woman, and betweene thy ſeede and her ſeede; Hee ſhall breake thine heade.* Afterwarde hee ſpake vnto Abraham, ſaying: *In*

Gen. 3 58

solation in this; that I feele thy holy spirit beare recorde vnto my spirit, that I am thy childe, grafted into the bodie of thy Sonne, & made with him fellow heir of thine euerlasting kingdō. So worke in me by thy holy spirit, that daily more and more I may feele sin to die in me; that I do not delight therein; but daily may groane vnder the burthen thereof: vtterly hate, detest and loath sinne; set my selfe & all the powers of my soule & bodie against sin; and haue all my full delight ioy, comfort, & pleasure in those things which be agreeable to thy most blessed wil. That I may walke as becommeth thy children of light, looking stil for that good time when it shall please thee to call me to thine euerlasting kingdom & ioy eterternall. This in mercie grant vnto me, for Iesus Christs sake, my onely Lord and Sauiour.

Amen.

FINIS.

A TABLE OF THE Titles of this Booke, to be found by the number of the Page, as followeth.

WHat the true tryall and examination of a Man owne selfe is: and how generally necessarie to all true Christians. 1.

The examination and tryall of our owne selues must first begin at the consideration of our owne corrupt nature. 7.

Whosoeuer will truly trie, and profitably examine himselfe must diligently consider his promise made at Baptisme, and how well in each pointe he answereth the same 16.

No better way for the true tryall and examining of our selues, then by diligent and exact consideration of our deedes, words, & thoughts, by the precise rule of the Lawe of God 33.

Of Repentance, Contrition, &

Morti-

thy seed shall all Nations of the earth be blessed: Which promise is excellently expounded by the Apostle, to signifie and to be meant of Christ. This promise was likewise made vnto Dauid, that of his seede and posterity, Christ the Sauiour of the world should be borne: many others of the Prophetes besides did most clearely and manifestly propheſie and foretell of Christes comming and of righteousnes by him onely to be obtayned. Isaieth in his 53. Chapter, after many notable speeches of Christes humiliation & death, hath lastly these words: *Hee shall see fruite of the trauell of his soule, and shall be satisfied: by his knowledge shall he iustify many: for he shall beare their iniquities.*

Gen. 22. 1
Gal. 3. 19
2 Sam. 7. 12,
Psal. 132. 11.
Isay 9. 7.
Iere. 23. 5
Mat. 17. 5
Act. 13. 23.
Isa. 53. 11

To bee shorte many figures, signes, and types, acertayned, insinuated and represented vnto mens mindes, those thinges which were to bee done and finished by Christe

Num.21. 9. *Ioh.3. 14.* *Exod.2. 48* *Heb.9. 9.*

for our iuſtification: the braſen ſerpent was ſet vpon a poale in the wildernes, and ſundry ſacrifices by the Iſraelites vſed, were figures of Chriſt, and foreſhewed both his comming in the fleſh, and his death which hee ſhould ſuffer for our iuſtification.

Now that ỹ mayſt know, how for Chriſt, and in Chriſt our ſins are pardoned and forgiuen vs, and righteouſnes imputed vnto vs, thou muſt looke into his death, which he ſuffered to pacifie and ſatisfie the wrath of God the father for our ſinnes. This ſingular benefite, and vnſpeakable act of Chriſt, together with the moſt ſouereigne vertue and efficacie of the ſame, is in manie places both of the olde Teſtament, and of the New, notable deſcribed. For this his Death and paſſion was figured, and foreſhewed by the types and ſacrifices before expreſſed

This death and passion of ou Sauiour and redeemer Christ was most excellently, pithily, & clearely set out and foretolde by the Prophet *Isaiah* in the Chapter afore recyted. And Christ saith himselfe: *This is the bloud of the new Testament which is shed for you and for many, for the remission of sinnes.* By the death & bloudshed of Iesus Christ, wee are sayed, in many places of scripture to bee sanctifyed and cleansed from our sinnes. In another place also the Apostle speaking of Christ, sayth: (a) *He gaue himselfe for vs, to be an offering and a sacrifice &c.* In this sort therefore, and after this maner, doth our heauenly father (being pacified and pleased with vs through the death of Christ) forgiue and pardon our sinnes, and imputeth vnto vs his righteousnesse.

Isa.53.

Mat.26. 28
Mar.14. 24
Rom.4.25
Eph.1.7
Coll.1.14
He,13,12
1,Iob,1.7
(a) *Eph.5 20*

But thou wilt say; how know I, whether this merite of Christ, this remission of sinnes, and this gift and imputation of righteous

neſſe for Chriſt, bee beneficiall, profitable, and appliable to mee or no? For we muſt euer ſtand in feare and doubt, leaſt we bee excluded from the participation of thoſe ſo vneſtimable benefits as Chriſt brought & wrought But to anſwere thee in this caſe, and becauſe thou ſhalt not be vnfurniſhed of a ſtayed perſwaſion herein, be thou thus aſſured, that the word of God doeth moſt plainely direct and point thee to ſundrie places, and alleadgeth vnto thee manifolde textes and reaſons, whereby thou maieſt vndoubtedly knowe that thy ſinnes are forgiuen thee for Chriſts ſake, if thou doeſt earneſtly repent thee of thy wickednes, and withall beleeue that God the father for Chriſt his ſonne, wil receiue thee into fauour, and forgiue thee thy ſinnes, in this thy beleeuing, be thou ſure thou ſhalt obtaine pardone and remiſſion of all thy ſinnes and offences, which the ſcripture doeth in many places teſtifie and declare.

Abra-

Abraham beleeued God, and it was imputed to him for righteouſneſſe. Which ſentence, the Apoſtle in his Epiſtle to the Romanes, namely in his fourth Chapter, vſeth for his theame, or principall ground-worke to his whole diſcourſe of this matter there by him handled. The author of the Epiſtle to the Hebrewes affirmeth, that all the holy fathers, and Patriarches in the olde time, were in this ſort iuſtified by fayth. In the Goſpell after S. Iohn; it is in ſundrie places by expreſſe words ſaide, that *ſo many as beleeue on the name of Chriſt, ſhal be ſaued, ſhal haue life euerlaſting & ſhal neuer come into condēnation.* The Apoſtle Peter alſo witneſſeth the ſame, ſaying; *To him* (eu͡ Ieſus Chriſt) *giue all the Prophets witnes, that through his name all that beleeue in him, ſhal receiue remiſſion of ſins.* In another place alſo Paul & Silas, to the ſame effect, ſaid to the Iaylers whome they conuerted. *Beleeue in the Lord Ieſus Chriſt and*

Gen. 15. 6

Heb. 11.

Ioh. 1. 12. & 3. 15. 36. & 47

Act 10. 43

Act 16. 31

thou

thou shalt be saued. Also to the Romanes out of the Prophet Abacuc. *The iust shall liue by his faith* Againe, *The righteousnes of God by the faith of Iesus Christ, is vnto all, and vpon all that beeleeue.* Againe, *all are iustified freely, by his grace, through the redemption that is in Christ Iesus, whome God hath set forth to be a reconciliation through faith in his bloud.* And againe, *Therefore wee conclude that a man is iustified freely without the workes of the lawe.* Yea, in the thirde to the Galatians, in the second to the Ephesians, the thirde to the Philippians, and the third to Titus, it moſt manifeſtly appeareth and is moſt plainely ſhewed, that by faith only in Chriſt, without any workes of our owne, either concurring, or furthering, we are freely iuſtified.

Rom. 1.17
Haba. 2.4
Rom. 3.22
Ver. 24.
Ver. 28
Gal. 3.7.
Ephe. 2.8.
Phil. 3.6.
Tit. 3.5.

A Prayer

A Prayer containing in effect the Summe of this booke.

ALmightie God & most merciful father, I see in thy blessed lawes and cõmandements the greatnesse of my sinnes and wickednes, yea, I see (O Lord my God) the whole course of my life to bee almost nothing else. but a continuall breaking of thy holy lawes and cõmandementes. The thoughts of my heart, either in vanitie, or else in open wickednesse are in number infinite, daily in the abundance of them, causing my mouth to speake, and my bodie to execute and do, contrarie to thy holy will. And againe (O Lord) I see thy heauie wrath, vengeance and iudgement against sinne to be intollerable: that euē the least wicked thoght and most secret cogitation of my heart, procureth thy heauie

wrath,

wrath and euerlasting curse, the torments of hell and vnquenchable fire, euen although I had but once in all my life broke any of thy commaundementes, so much as once in thought. And I know (O Lord God) that thou art true and iust, and canst not abide sinne and wickednesse, but wilt iustly punish euerie sinne, euen with the selfesame tormets of hell, which thy iustice hath appointed, euen for euerie sinne. This O Lord my God, throweth me downe, and euen amazeth me, so that I knowe not what to doe. I looke into my selfe, viewing mine own power, whether I am able to ouercome this punishment of my sinne or no: and (alas) I see that all euen the most exquisite punishments which I can deuise to my selfe, in whipping of my bodie as long as I liue, wearing haircloth, pyning my selfe with fasting, or any other paine, I see, I see (O Lord) that all this punishment is not sufficient for one of my

least sinnes, because it deserueth euen the euerlasting paines of hell. I looke into heauen, and there I see no Saint nor Angell able to abide and ouercome this punishment of sin. I looke into men in this world, euen to the Popes treasure, that wicked man of sinne, and I see, that neither his masses, Purgatorie, Pilgrimage, pardons, penance, satisfactions, nor any such like wicked stuffe, alas, I see they are no thing for the satisfying of one of my least wicked thoughts, seeing the punishment is by thy iust decree and sentence, thine euerlasting curse. Wherefore I am driuen out from my selfe, & all that I can do, to seeke this punishment discharged other where, or else to quaile vnder the burthen. I see there is no helpe for me in Angels, Saints, nor mortall men, but onely in that perfect man Christ Iesus thy deare sonne, in whome I see the full punishment of my sinne wholly payed, satisfied, discharged.

ged, and ouercome; death vanquished, the paines of hell in victorie swallowed vp, the curse satisfied, and the eternitie of the punishment through his euerlasting power ouerreached. This I see (O Lord) by the eies of faith, being throgh thy holy spirit fully assured, that al the whole punishment of sinne, payed by my Sauiour Christ, is not onely payed for other men, but euen also for me and my sinne. This assurance of my faith, being thy onely worke in mee, I beseech thee in mercie to strengthen and encrease, for I feele it often full of wauering and doubting. Graunt that I may daily more and more in my soule and conscience feele my selfe knit and grafted into the bodie of thy Sonne, whereby I may be assured, that whatsoeuer hee hath done, pertaineth to me, and is fully and wholly mine: That I may through the power of his death, feele daily sinne to die in me; and through the power of

his

his resurrection, feele my selfe risen from sinne; to haue my full ioy and comfort in those things which be agreeable to thy holy will; vtterly detesting, hating and abhorring from my hearte, all things which be contrarie to thy will and pleasure: That euen in this life I may still looke for this endlesse ioy and felicitie, vsing the thinges of this worlde as though I vsed them not, till that good time that it shall please thee to call me to thine euerlasting kingdome of glorie, there to raigne with my Lord and Sauiour Iesus Christ for euer and euer. Amen.

Another Prayer to the same effect.

O Mercifull and heauenly Father forsomuch as at euerie light occasion, I am driuen from thy holy lawes, to the vanities of of this life and vnto all sinne and

wicked-

wickednesse; I beseech thee in mercie set before mine eyes alwayes the remembrance of thy iudgement seate, and my last end, whereby I may be daily stirred vp to consider in what great danger I stand, through the horrible punishment due to my sinnes: that daylie groaning vnder the burthen of them, I may flee for succour to thy most deare beloued Sonne Iesus Christ, who hath fully paied, suffered and ouercome the punishment due to them, and through the working of thy holy spirit in me, I may be fully assured in my soule and conscience that the curst condemnation and death, which these my sinnes deserue, is fully payed suffered and ouercome in Christ: and that his righteousnesse, obedience and holines is mine, and whatsoeuer he hath wrought for mans saluatiō, is wholly mine. Strengthen this faith in me (O Father) daily more and more, that I may inwardly feele comfort and con-

Mortification. 204.

Of Faith: And how all true penitent sinners are againe iustified through faith in Christ Iesu. 214.

A Prayer containing in effect the Summe of this Booke. 229.

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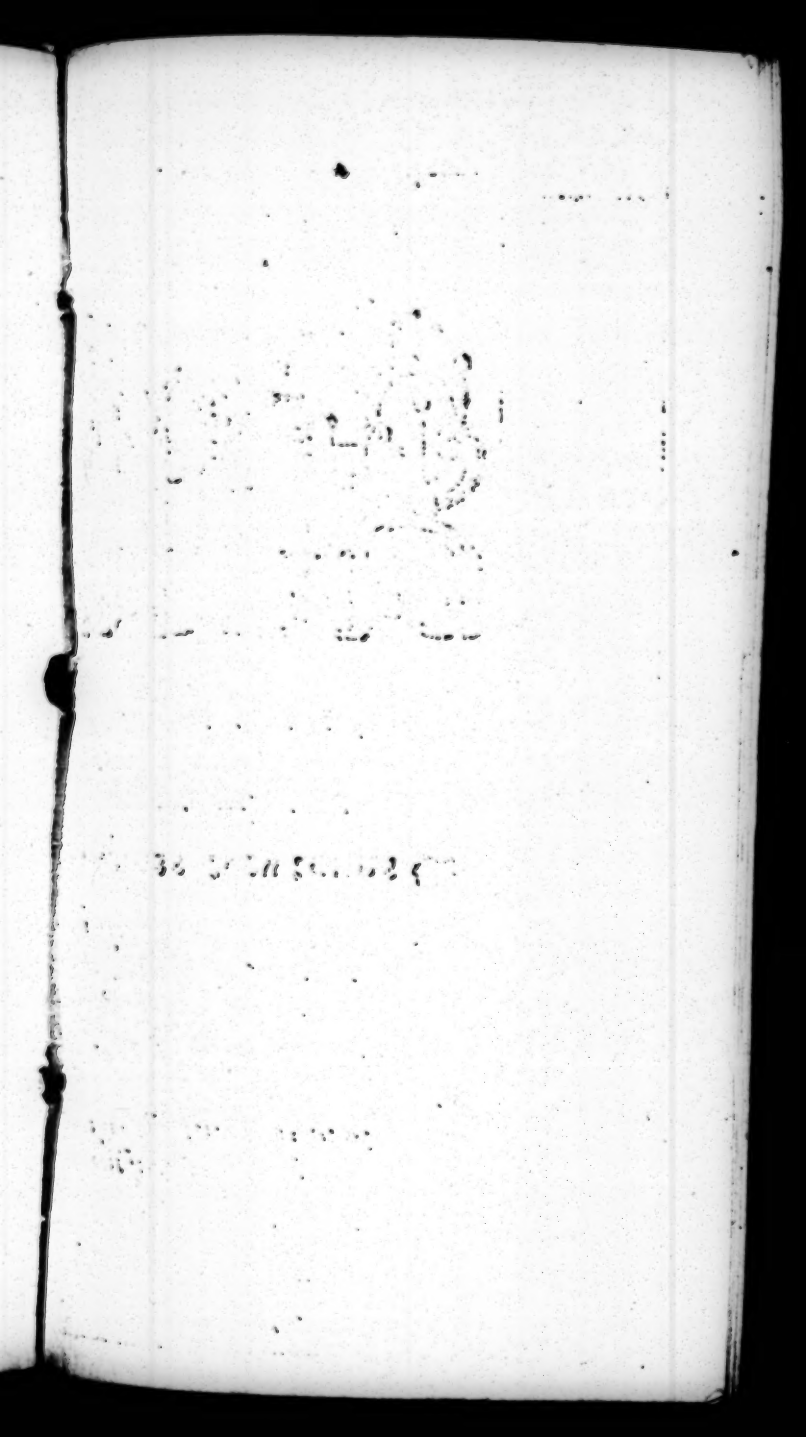
Thomas Newtonus Cestreshyrius.

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